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WORLD MISSIONS AND WORLD PEACE.

CHAPTER ONE.

War and the Kingdom.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE SIXTEENTH book of the United Study Series is before us. It is a plea for world evangelization as well as for world peace. It is a timely book. The study of this volume will lead us to "a new conception of our duty as Christians toward World Missions and World Peace."

When we begin to study the question of evangelizing the world we are amazed that nineteen centuries have passed since Christ gave His final command to His disciples and today not more than one-third of the people of the world have an intelligent conception of Christianity. It is common enough for us to say that the church in ages past lost her vision, that the church today is not aroused to her duty toward the unevangelized millions. I believe that before we finish the study for 1917 we shall all agree with Mrs. Mason that the attitude of the church toward militarism has been one of the strongest forces which has turned her away from her true mission.

"We are facing a crisis today, unprecedented in the history of the Christian church, for today the greatest war of all history is being waged with a disregard for human life and a ferocity unparalleled in the annals of war; nations seem to have returned to primitive barbarism, nations which for centuries have known the religion of the Prince of Peace."

Our hearts have been torn as we have meditated on present world conditions. There never were so many widows in tears, so many heart-broken mothers, so many fatherless orphans. The world is a suffering world. What is it all about? The nations of Europe are engaged in the most stupendous, the most wholesale murder the world has ever seen.

What is the cause of this war? [illegible] David Starr Jordan says: "This war is plainly enough the result of rival military establishments; it is the result of preparedness for war." [illegible] says: "Far more important than the immediate causes of the war are the conditions that made it possible. It is the product of a false and [illegible] conception of the relations of [illegible] another." The *Christian* [illegible] declares that the real [illegible] are German Rationalism, [illegible] fidelity, the Belgian Congo [illegible] and Selfish Luxurious Commercialism in Great Britian."

Is there anything more beneath all these? Is the church to blame? Critics have pointed the finger of scorn at the church and said, "Where is your Christianity now?" Many faint-hearted Christian people have looked at each other and said, "That's so; where is it?" They have been in great confusion of mind over this terrific turmoil. Has Christianity really broken down? No, but a civilization not sufficiently Christian has broken down: semi-Christianity has broken down.

"By the wrath of man and the scourge of war God permits the eyes of the so-called Christian nations to be opened to the results of the partial acceptance of His Son, which through generations has passed current. Today this semi-Christianity proves its weakness in its inadequacy to restrain greed, ambition, or the passions of hatred and revenge. It is emphatically not the religion of Christ which has broken down at this crisis, but the prevailing misconception substituted for its divine demands."

Is it not time that we as a church begin to make a deep study of the subject of war and peace? Listen to the reasons set forth by those who chose this subject for our consideration this year.

SHOWING THE EFFECTS OF WAR.
Servian Peasants with their Orphans and goods—homeless.
—Photo by Press Illustrating Co.

Why study world missions and world peace?

1. Because never in the history of the world was the need so great for such a study, as in this world crisis.

2. Because the Church of Christ has never yet faced squarely the question of militarism and its relation to the spirit and teaching of Jesus Christ.

3. Because our country is liable to be led at this very hour into a new policy,

which may wreck our peace as it has wrecked Europe.

4. Because Foreign Missions in which we have invested so much, cannot fail to be affected directly and indirectly by this outbreak of war and cruelty.

5. Because we are blood guilty if we do not endeavor to promote more earnestly, plans looking to the friendship of nations.

The two-fold purpose of this book which we are to study this coming year is set forth by the author. First, "To study the Kingdom of Christ as a Kingdom of Peace, now maimed and menaced by war; second, to study Christ's conquest of the world in the past and the outlook for it in the future. With this comes the challenge to the church that in its holy warfare there shall be enlisted the enthusiasm, heroism, self-sacrifice and self-devotion which have been and still are, associated with destructive warfare."

It is fitting that our Christian women should study this problem. It is a woman's problem. Women are even greater sufferers in time of war than men. As Dr. Jordan says, "Each war is directed against women and children. The soldiers are given every help in the way of medical service and nurses and food; but the women and children in time of war have no shelter whatever. * * * One thing that we, who are working for peace want to see is, the body of every woman and every baby made as sacred as every flag is now." Another writer says: "There is no battle-field on earth nor ever has been, howsoever covered with slain, which it has not cost the women of the race more in anguish to supply than it has cost the men who lie there. We pay the first cost on all human life."

Mr. Laurence Binyon's lines "To Women" have the accent of reality.

"For you, you too to battle go,
Not with the marching drums and cheers,
But in the watch of solitude
And through the boundless night of fears.

And not a shot comes blind with death,
And not a stab of steel's pressed
Home, but invisibly it tore
And entered first a woman's breast."

War has its defenders even among women. There are those who believe that war is the only means of expressing patriotism and developing those manly and heroic qualities for which the soldier is extolled. We have had wrong training, wrong conceptions. That war has often called out the best and noblest in some men cannot be denied but that it has totally demoralized and ruined others is equally true.

An editorial in a recent number of The Missionary Review of the World calls attention to War's Worst Peril. "The most deadly and permeating peril is one not mentioned in the newspapers or war histories, and not often referred to in letters and reports. It is the peril that no government has ever yet laid adequate plans to overcome. It is a greater danger than lack of food and clothing; it is harder to combat than cold or heat; it is ten-fold more deadly than bullets; it is worse than typhus epidemics. Although it may not necessarily kill or maim, it as certainly destroys the efficiency of the soldiers. What is this deadly peril?

"One-tenth of the troops passing through a certain port in Europe on their way to the front have been incapacitated for service because of venereal diseases contracted in that port. They were there on an average of only two weeks and had previously passed satisfactorily their physical tests. Their fight for character was lost before they had struck their first blow for their country.''

What is true in Europe is true in America also. Before our American boys had reached Mexico great numbers of ''human vultures and vampires'' had preceded them and were ready to lead them into sin.

This is a phase of war of which we think little and yet it involves awful consequences.

War appeals to our young men because, according to all their teaching, the marching feet and beating drum speak of heroism and patriotism.

Some years ago Wm. James wrote a sentence that has been quoted far and near. ''We need to discover in the social realm the moral equivalent of war; something heroic that will speak to men as universally as war does and yet will be as compatible with their spiritual selves as war has proved itself incompatible.'' We should like to send the word to every Christian young man throughout the land, ''We have found it.'' Two thousand years ago Jesus Christ sent forth His disciples on a campaign that for importance, extent and duration has every other campaign outdistanced. His work calls for endurance and heroism and chivalry. ''Here is full scope, full demand for the heroic, the robust, the manly virtues as well as the womanly and maternal ministries. Here above all we find the sacrificial element which alone has ennobled militarism, the chivalry which defends the weak and frees the enslaved and oppressed; the stern unflinching grapple with cruelty, superstition, and idolatry in the name of redeeming love. Can the human mind conceive a nobler enterprise?''

THE PEACE PRINCIPLES OF THE EARLY CHURCH.

Everybody takes for granted that the church stands for peace. The first heralds of Christianity who announced the coming of Christ proclaimed peace on earth. Everywhere He is known as ''Prince of Peace.'' In His teaching He said, ''Blessed are the peace-makers.'' He said, ''Love your enemies.'' He said, ''Love your neighbor as yourself.''

If we were asked, ''What is the attitude of the church on the subject of peace,'' we would say without hesitation that the church is committed to the principles of peace. But is she? When we come to think of it, is it not strange that the church following the Prince of Peace has not during the centuries of war-fare, taken a united stand against war?

Our text-book says, ''If war, the resort to brute force, the organized slaying of man by man, has been universally accepted among Christian people as right and necessary *how has it happened?* Somewhere along the way an element hostile to the fundamental purposes of Christ's Kingdom must have entered in to thwart and frustrate the spiritual conquest of the world.''

Professor Hugh Black tells a story of a young Jewess who was converted to Christianity. She asked the lady who had instructed her in the Gospel to read history with her ''because,'' she said, ''I have been reading the Gospels and I am puzzled. I want to know when Christians began to be so different from Christ.'' We may not be able to determine accurately the time, but it is certain that a great change began when the church forgot her peace principles and became the ''church militant.''

The early church was essentially missionary. The first disciples believed that

Jesus meant what He said when He told them to go and tell the good news to all the world. Laymen as well as ministers women as well as men, were witnesses and heralds of the Gospel. The early church was anti-militaristic. Christ had proclaimed a religion of love. This was a new idea to the world, but the Christians lived in such a way that the heathen were amazed at their attitude toward their fellow men. There came persecution and martyr fires but accompanying these were the prayers for their persecutors.

Rome was a military power. The early Christians were Roman citizens and though they were comparatively few in number for a long time, yet they dared to declare themselves against militarism. "All who bore the sword were excluded from the number of catechumens and Christians who voluntarily became soldiers were excommunicated." Why was this so? Because they believed the two callings incompatible.

From the writings of Justyn Martyr are taken these words: "We who hated and destroyed one another * * * pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ. We who in times past killed one another do not fight with our enemies."

Irenaeus writing before the year 200 A. D. says that Isaiah's prophecy had been fulfilled, that men should turn their swords into plough shares and their spears into pruning hooks for he says, "the Christians have changed their swords and lances into instruments of peace and they know not how to fight."

For more than two hundred years the church maintained her position against war and during that time there was wonderful missionary expansion.

THE CHURCH MILITANT.

In the third century there came a change. The once despised Christians had multiplied and had become *influential*. The church about 250 A. D. began to have wealth and ease and popularity and it began to compromise with paganism. The simple religion of Jesus Christ was supplemented by idolatrous reverence for saints. With the loss of their religious power there came another change from peace to militancy.

At this time Constantine the Great appears. The story of his so-called conversion has become familiar in history. Constantine was struggling for supremacy. One day as he was marching against Maxentius, his rival for the imperial throne, he claimed that he saw a shining cross in the heavens and over it the words, "By this sign conquer." Then he said that Christ appeared to him and commanded him to make the cross his standard. Accordingly he had a banner prepared bearing the cross. On helmet and shield of officer and private was painted the sign of the cross. "Thus for the first time the Cross was chosen for a military symbol. The Cross—the supreme symbol of non-resistance and forgiveness, of submission, of self-sacrifice, of infinite love, was adopted to insure the Pagan Emperor's success in his bloody slaughter of thousands of his fellowmen, that so he might hew a way to the goal of his [illegible] the throne of world empire."

Constantine militarized Chris[illegible] His famous edict of toleration [illegible] an end to the persecutions [illegible] Christians and in return for [illegible] the church under him [illegible] Christ. He gave to the clergy [illegible] wealth and power and [illegible] to dictate the plans and policy of the church.

Because he commanded it they agreed, "that all Christians should henceforth return to the obligations of the military oath and that any who refused to bear arms should be outcast from the church."

As power came into the hands of the clergy wealth came also. Sometimes we wonder why ministers are kept so poor now-a-days. Ordinarily the Lord cannot get much service out of a rich preacher. Not always is this the rule. There are many glorious exceptions. There was young William Borden, who only a couple of years ago laid down his life in Egypt and who by his will left nearly a million of dollars for Christian work. The history of the church has been, through all the centuries, that generally the wealth of the clergy militates against holiness of life and devoted service.

The early bishops lived in greater splendor than the emperors had done. It was but a little while now until Popes were maintaining armies for the defense of their property and privileges.

There were Dark Ages, of course. People who rebelled against the corruption of the church had their protests hushed by sword and fire. Pope Innocent III was the first Pope to use arms for the suppression of heresy. In the savage expedition which he sent through France one is reminded of Mohammedan fanaticism. The war-cry of Earl Simon's army was "Up soldiers of Christ! Crush the heretic and win your soul's salvation. Up for the new crusade! Slay and spare not! Slay all! God will know His own!" Can we think of any thing farther removed from the spirit and teaching of Jesus Christ?

While some of the Popes were merely defending themselves with their armies, others were seeking to add to their dominions by wars of conquest. The crusades were the outgrowth of militarism in the church. They were promoted and carried out by the order of Popes.

THE REFORMERS.

There were earnest souls even in dark times, whose hearts rebelled against corruption and greed in the church and there arose here and there reformers. In England there was Colet "a reformer before the Reformation." He was Dean of St. Paul's in London and from this famous pulpit he preached this "new doctrine of love, peace, universal brotherhood, the union of believers with Christ by spiritual not merely sacramental bonds. Christians must receive their direction from Christ Himself." He said, "When men out of hatred and ambition fight with and destroy one another, they fight under the banner of the Devil. * * * An unjust peace is better than the justest war." These were some of his new ideas.

Erasmus of Holland was one of the first peace agitators. He was a reformer in other lines also. His translation of the New Testament into the vernacular was his greatest contribution to the church. His great desire was that even women should learn to read the Gospels for themselves. He stands out among the reformers as the peace advocate. He was far in advance of his time and "urged the principles of liberty, of peace and of the rights of the people now comprehended in the term democracy."

Many Christian people today agree with him in his "military methods." In speaking of the war against the Turks three hundred years ago he said, "The best way and the most effectual to overcome and win the Turks should be if they shall perceive that thing which

Christ taught anl expressed in His life to shine in us. For truly it is not meant nor convenient to declare ourselves Christian men by this proof or token if we kill very many but rather if we save very many; nor if we send thousands of people to hell, but if we make many infidels faithful. Although the chance of war * * * should fall so luckily to us that we had gotten the victory so should it be brought to pass that the Pope's dominions and his cardinals might be enlarged, but not the kingdom of Christ, which finally flourisheth and is in prosperity if peace, love, faith, and chastity be quick and strong. * * * In my mind it were best before we should try with them in battle to attempt them with epistles and some little books.”

MARTIN LUTHER AT THE AGE OF TWELVE.
Picture Showing the Home Life of the Reformer.

What if the church at this time had listened to the teaching of this man? What if she had been true to her commission? One's imagination cannot overdraw the splendor of the possibilities.

Erasmus had not the boldness for a reformer and this office was left for Luther. How boldly he attacked heresies the whole world knows. The Roman church seeing the rising tide of discontent “made an outward show of conformity to the Christian standards of morality.”

The question arises in our minds: How far did the reformers reform? It is perhaps hard for us to realize how far they did go but at this distance we can see that they did not go far enough. While they broke with the corrupt priesthood and the heresies of the church they did not break with militarism nor with the idea of the use of force by the church itself. The history of the religious wars is a very painful one to the Protestant mind. We cannot think of Calvin's attitude toward the burning of Servetus at the stake without having our cheeks burn with shame.

Several of the early reforms believed in the avenging sword but there have always been some followers of the Prince of Peace who have believed with Erasmus that "Since the time that Jesus said, 'Put up thy sword into its scabbard' Christians ought not to go to war."

The reformation did not carry its followers all the way back to Christ. It remains for the present generation to complete the reformation.

HOW CAN THE CHURCH OF TODAY RETURN TO THE MISSIONARY AND PEACE PRINCIPLES OF THE PRIMITIVE CHRISTIAN CHURCH?

It is easier to propound this question than to answer it. To find the true answer would be to suggest the solution for many great social and religious problems. We must recognize first of all that *it is a long way back.* "Back to Christ Himself we must go and learn from Him the laws of His Kingdom."

Christian people today are in large measure living on a sub-Christian platform. Many believe or act as if they believe that Christianity has nothing to do with business. Men who in other matters have a high standard of life accept conventional business standards which do not measure up to the Golden Rule. Still more people have separated the political from the religious life. Christians need to get on a Christian platform which means that Christ shall have imperial right through the whole of life.

We must get a new conception of the moral responsibility of nations. "A nation must be regarded as a moral unit and as a being subject to the moral law as much as an individual is." We must create sentiment against war as fast as possible. "It is interesting to note that the critics of Christianity are those who are most anxious to emphasize her peace testimony." We need to emphasize it ourselves.

As surely as Christianity has helped the growth of the moral sense in putting down slavery, cruelty to the insane, intemperance and other social evils so surely do we have Christ on our side in the war against war.

We need to carry on a quiet crusade of prayer. Today in England many Christian people pause at twelve o'clock to pray for the soldiers in the trenches, the sick and suffering and for peace. What limitless possibilities there would be if our 16,000,000 Christian women in this land or even our 2,000,000 missionary women would join in daily prayer for the cause of world peace as well as for the spread of Christ's kingdom on earth.

One writer says, "Normal peace cannot be restored by '*unenlightened goodwill.*'" Therefore, let us study this vexing problem, in the light of God's Word under the guidance of the Holy Spirit.

As we go about preaching peace it is hardly necessary to tell people that war is horrible, they know that already. What they do not know is that the Spirit of Christ in the hearts of men will prevent war—and nothing else will.

Nations are made up of individuals. If we wish to make the nation right we must make the individual right. This brings us back to the Master's plan of giving His message to every creature. Herein lies the only hope. The supreme work of the church is to carry out this plan.

In this time of war and sorrow and suffering we feel almost benumbed as we try to think of the outcome of the present conflict. Will the mailed fist or the pierced hand have the victory? Our minds go back to the darkest hour of apparent defeat in the life of Christ when He calmly said, "Be of good cheer I have overcome the world." Can we not as His followers say triumphantly, "This is the victory that overcometh the world even our faith." Nothing but the simple way of discipleship — the indwelling Christ can give us this confidence. "It depends upon us who have seen something of the higher vision to help our Lord Himself to achieve His victory over international life and make the kingdoms of this world the kingdom of God and of Christ."

1. Had the church of the third century remained true to her mission, how long would it have taken her to carry out Christ's plan for the world?
2. What relation is there between world missions and world peace?
3. Have you any doubt in your mind about the attitude of Christ toward war?
4. Why is this a woman's problem?
5. Can you explain the philosophy that makes the killing of one man a villian and the killing of scores a hero?
6. Do you agree with the method suggested by Erasmus in dealing with the Turks?
7. Would the method begun a century ago in Mexico and continued until today, have made any difference in the present situation?

RESPONSES TO ROLL CALL.

Let the peace of God rule in your hearts. Col. 3:15.

Now the God of peace Himself give you peace always by all means. 2 Thess. 3:16.

The Lord will bless His people with peace. Ps. 29:11.

If it be possible live peaceably with all men. Rom. 12:18.

The kingdom of God is righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

O that thou hadst hearkened * * * then had thy peace been as a river. Isa. 48:18.

Neither shall they learn war any more. Isa. 2:4.

He scattereth the people that delight in war. Ps. 68:30.

He maketh wars to cease unto the ends of the earth. Ps. 46:9.

Neither shall they learn war any more. Micah. 4:3.

Hatred stirreth up strifes but love covereth all sins. Prov. 10:12.

Let there be no strife I pray thee. We are brothers. Gen. 13:8.

It is an honor to a man to cease from strife. Prov. 20:3.

Let us walk honestly not in strife. Rom. 13:13.

Wisdom is better than weapons of war. Eccl. 9:18.

From whence come wars and fightings among you? Come they not of your lusts? James 4:1.

Be not overcome of evil but overcome evil with good. Rom. 12:21.

A WORD TO PRESIDENTS OF SOCIETIES.

If you wish your study of missions to be successful, you must see that helps are provided for your members. Send for as many copies of *World Missions and World Peace* as you can use among your members. Get "How to Use," by Mrs. Montgomery; price, 12c. postpaid. Maid in America, by Miss Applegarth; price 12c. Suggestions for Study Class Leaders, by Jane James; price, 12c. At the close of the text-book a "Brief Reading List" is given. Many of these are very valuable and helpful aids to the study. Use maps. Secure the set of charts prepared for this study; price, 25c. Order any of these from our Literature Secretary, Miss Elizabeth Milligan, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

"O God of love, O King of Peace
Make wars throughout the world to cease
The wrath of sinful man restrain;
Give peace O God give peace again.

Remember Lord thy works of old,
The wonders that our fathers told
Remember not our sin's dark stain;
Give peace O God give peace again.

Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain;
Give peace O God, give peace again."

Soldiers of the Prince--For Junior Mission Study Classes.

BY MRS. J. P. WHITE, ALBIA, IOWA.

World Conquerors.

The Juniors have a new book to study this year. It is called "Soldiers of the Prince." I think all the boys and girls will know right away just what is meant by this title. Back in the book of Isaiah long before Christ came to the earth there was a prophecy saying He would come and one of the names by which He was to be called was a "Prince." But that was not all of the name. It was "Prince of Peace."

When Paul wrote to Timothy he told him to "suffer hardship as a good soldier of Christ." You see he meant that the follower of Christ has so many evils to fight that he is like a soldier. Now you see how all of us who follow Jesus are "Soldiers of the Prince."

This Prince Whom we serve and obey is to be the World Conqueror. In the seventy-second psalm we have these words, "He shall have dominion also from sea to sea and from the river to the ends of the earth. * * * Yea all kings shall fall down before Him; all nations shall serve Him."

When Jesus was on earth, about the last thing He told His disciples to do was to go into all the world and preach the gospel to every creature. He meant that the whole world was to be conquered for Him. But His soldiers have been interested in other things and they have not always obeyed. Today there are many millions of people who have never heard that Jesus came to earth and died to save them. If we could get all of the boys and girls in our Sabbath Schools and Junior Societies to see that the most important thing in life is to help conquer the world for Christ, then when they grow up they would carry out the commands of the Prince.

It means a great deal to conquer the world. Do you know how big the world is? If you can get a globe and look at it perhaps you can get a little idea. Try to trace the journey of our missionaries who are on their way to Egypt, India, and the Sudan. When there is no trouble on the seas they start from New York and go by way of the Mediterranean Sea. At this time they cannot go this way on account of the war. They must go by way of the Pacific Ocean, to China, Japan, India and then on to Egypt and the Sudan, which makes their journey many weeks longer.

Think of all the people in the world. You could not begin to count them, for there are one billion, six hundred millions of them. Yet all these are included in Christ's command.

There are four different kinds of world conquerors. First, there are the warriors; they tear down cities or burn them with fire, they kill men and leave women and helpless children to suffer for food and clothes. Next there are explorers; these men have gone over seas, away to the North Pole, over mountains, across rivers, through deep jungles. Sometimes they have wanted to add more to the world's knowledge, sometimes they have wanted fame. Then there are traders. They go every place just to make money. They sell everything that people can use. Often they sell things that people ought not to use, such as tobacco, cigarettes, and whiskey.

A SCENE AT THE BOYS' INDUSTRIAL HOME IN THE CARPENTER SHOP GUJRANWALA, INDIA,

"The Soldiers of the Prince do not go out to kill people but to save them."

These are all brave, daring men who place their lives in danger in order to do their work. But there are other people who are even more brave and far more splendid than any of these. I mean the Soldiers of the Prince who have gone to non-Christian lands. You know who they are—the missionaries.

One of these soldiers was Dr. Andrew Gordon who was our first missionary to India. He went out sixty years ago. He had to suffer hardships and dangers and loneliness and discouragements, but he was "more than conqueror." Only a few years ago another brave soldier gave his life for the Prince. Brave Mr. Tidrick one of our missionaries to the Sudan, went out to kill a lion that was frightening the people in a village, and he himself was killed by the lion. He gave his life for the black people of that Sudanese village.

These soldiers of the Prince do not go out to kill people, but to save them. They are doing all they can to save them from disease, superstition and ignorance but above all to save them from eternal death. The missionaries have helped to put down many evil practices in heathen lands. For example, in China it was the custom to give away or throw away little girl babies who were not wanted. Missionaries began to work to save the babies and a law was passed forbidding the custom. In India years ago when a man died his wife was burned on his funeral pyre. A wife was treated so badly after the death of her husband that she really did not care very much about living. Then it was considered a religious act for her to sacrifice herself. When missionaries saw the dreadful sight of a woman being burned alive they began to do all they could to stop this practice. Before many years the Government passed a law forbidding the burning of widows.

All the time the Soldiers of the Prince are making war on evil customs, evil habits and sinful practices. Dr. Jefferson says in his book, "Some savages have the custom of eating one another and some barbarians have the custom of burying sick people alive and some civilized people have the custom of throwing babies into a river to be eaten by crocodiles and nearly all nations whether civilized or barbarous or savage have had the custom of settling disputes by killing men. This is the stupidest and most ludicrous and most tragic custom of all. The custom of settling disputes by killing men is called war. Upon this wicked custom the Soldiers of the Prince of Peace make uncompromising warfare. They have fought it all the way around the world and they are going to keep on fighting until they win the victory. War is a sort of a demon which must not be allowed to stay on this planet. There is no room for it here."

Of course we do not want war. But as long as Christian people think that disputes between nations can be settled in no other way there will be war continually.

We want to teach the children that war is wicked and cruel. This war in Europe is as bad as can be. Millions of strong men have been killed, towns have been burned, churches destroyed, ships have been sunk and hundreds of people drowned, poor people have been driven out to freeze or starve to death. These are innocent, helpless people who do not know at all what the war is about. Indeed no one seems to know.

War breeds hate. The only way to overcome hate is by love. People must come to know the love of Christ, the Prince, in their hearts. The most important thing for us to do is to get people to become soldiers of the Prince. Then Christ will fill their hearts with love and love—His love will be the World Conqueror.

O listen! Can you not hear it? It falls from the sky afar
Like voices of angels singing 'neath Bethlehem's holy star;
Though ears are deaf with the tumult and eyes are dim with tears,
And hands are numb with doubting and hearts are sick with fears.
Though wrath is great and strong is hate,
Yet the love of God is stronger;
Though fierce is wrong and fear bides long,
Yet the love of God bides longer.
The arms of war shall be laid aside and the battle flags be furled,
For the mouth of the Lord hath spoken the word and Love is the King of the World.

To Junior Leaders.

You will find with this study as with other studies for the children that "an ounce of picture is worth a pound of talk." There are some helps specially prepared to accompany the Junior textbook. The investment of a dollar or two will repay you richly. These helps may be ordered from our Literature Secretary Miss Elizabeth Milligan.

A set of Paper Dolls, Children of the War Zone, 25c., postage 5c.

A set of 96 colored flags. Gummed on the back, 25c.; postage, 5c.

A Puzzle How to Make Peace Out of War, 15c.; postage, 2c.

A Map, 15c.

Peace Buttons, 5c. apiece; 50c. a doz.

Peace Stamps, 10c. a hundred.

OLD SPAIN IN NEW AMERICA.

HOME MISSION STUDY—CHAPTERS ONE AND TWO.

Old Spain in America. Following the Cross.

BY MRS. HAIDEE EWING RANKIN, MINDEN, NEBR.

MEXICO: "O, thou afflicted one, tossed with tempest and not comforted. * * * All thy children shall be taught of the Lord and great shall be the peace of thy children."

From year to year various mission studies have been presented to the Christian womanhood of America for their prayerful and active consideration, studies teeming with interest and suggestion. Our study this year is no whit behind those that have preceded and has an added interest just now because it is so opportune. The Gates of Panama have swung open so recently and have introduced us anew to the Spanish speaking peoples of our sister continent, with which as a nation we will "have to do" commercially, politically, and socially from now on and for all future time. The Panama-Pacific Exposition in her glorious, yet subdued coloring depicted the very life story of the republics of the southern continent. The San Diego Exposition both through Eye-gate and Ear-gate repeated again the story of those peoples and with renewed charm and emphasis told us of their glory, their supression and their *need*.

Within the last year the Pan American Scientific Congress held in Washington riveted the attention of the scientific world, while the Congress for Christian Work in Latin America held in Panama held the attention and interest of the thinking, *loving* people of America.

These great gatherings are enough to arouse a new interest in these peoples but there is another far greater if we can but grasp it and we do not need to go to the Pacific, nor to the Gulf, nor to Panama, nor to our National Capital to learn of it. We may see it with our own eyes, we may touch it with our own hands, we may reach it with our own hearts. *One million refugees* have crossed "the imaginary line, the Rio Grande" and the *prejudice* that separates the United States from Mexico. That we have been ignorant of our Mexican possessions even before these arrived is graphically set forth in our text book. "When the great Christian Endeavor convention met in Los Angeles in the midst of thousands of Mexicans, representatives of nations were called upon to rise and show their numbers; the leader had to be reminded of the Mexican people and was amazed at their numbers when he called upon them saying he did not expect to find them in attendance. A conference on work among the immigrants was called in the same city, and in spite of their being 40,000 strong in Los Angeles, Mexicans had not been included in the list of immigrants who were being considered. * * * Some day the story of the great Southwest will be heard, the story of the heroism and sacrifices of the Franscisсans, their work for the natives and the reason why their work did not abide."

With a Mexican population of 382,000 and 1,000,000 refugees Christian America surely has a missionary problem in her very midst, a problem which is willing and eager to help in its own solution. This problem which demands solution under the Stars and Stripes had its origin under the flaming banner of Spain, so, for its kindly solution we must know something of the history of the Mexican.

EXPLORERS.

No journeys of exploration, no expeditions of conquest offer more thrilling, awful adventures than those connected with the early history of the New World. All began in a blaze of glory, some met with apparent success, but all ended in failure and defeat. Follow Columbus, the undaunted, carrying on his lips, and we trust in his heart, the mission of converting the Chinese Empire to Christianity, but who instead, unwittingly disclosed a new continent to the world; follow him to his grave, broken hearted, disappointed, disgraced, dubbed the "Admiral of Musquito Land." Follow Ponce de Leon who searching for the Fountain of Youth found sun-kissed, flower bedecked Florida, only to return to Cuba to die, old, ill and poor. Follow Cortez in his conquest of Mexico. His trail is marked by crosses and also by slaughter, by distress, by all the horrors of selfish conquest. Follow Hernando de Soto across the seas, through Florida, up the Mississippi which became his burial place after he had found "fighting, famine and fever" instead of gold that he sought. Follow Coronado in his search for the "seven cities of Cibola," his advance into New Mexico. Coronado,

A MEXICAN FAMILY AND THEIR FAITHFUL BURRO.

the adventurer, became the deceiver of Indians, the disappointed, the defeated. Follow Onate and the Zaldivar in their attempts to take the Sky City. Follow the cruel Menendez in his contention with the French for the settlement of Florida. Through these and other equally brave leaders Spain at one time held vast possessions in the New World. Today she holds none.

SPANISH SUCCESS AND SPANISH FAILURE.

Thus we see she succeeded because she was mistress of the seas, she had the right of discovery, she had the "nine points"—possession, she had acquired land that could be gained with the least distress to herself, she gained countless wealth without what seemed an effort, she easily established her authority without a dispute, she was apparently to be the mistress of the New World as she was already mistress of the seas. But Spain *failed.* Why? She came with no thought of establishing colonies but of gaining servile tribute, she came to increase her wealth not through development and toil but through robbery, she came not to hold her subject peoples in the bonds of love but in the bonds of fear and affliction. She tore down the revered temples of the natives, destroyed their hideous but respected idols, only to replace the temples with better chapels and cathedrals and to replace the idols with a more beautiful statue—the flower-crowned Virgin. For three centuries her tyrannous rule continued, for three centuries her lifeless religion held sway. Spain failed to "buy up her opportunity." Spain failed, so "deliverance will arise from another source."

EARLY HISTORY.

Government and religion have been so blended in the history of Mexico that they seem one. The site of the present City of Mexico always the centre of the government and religion was selected by omen long before Cortez approached the palace of the Montezumas. The Aztecs "looked for a sign" that they might know where to found their capital. The sign at last appeared—an eagle holding a snake in its talons while perched on a cactus—near Lake Tezcuco and then and there was the city founded and ever since has the snake and eagle been the emblem of Mexico.

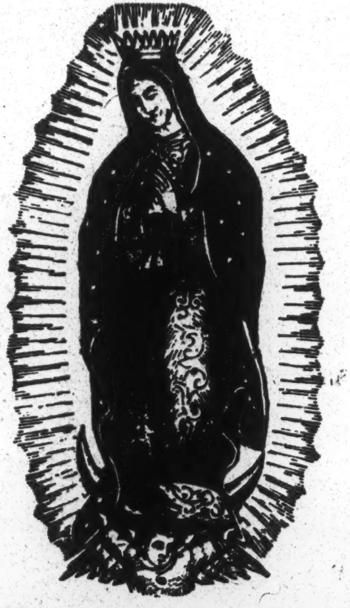
So Cortez found a city of almost half a million people, a people of skill and taste as attested by their cities, buildings, temples, irrigation system and most of all by their picture writing. He found a people advanced in the art of government, with a good knowledge of moral rights, a people weighted down with the *gold* which was graven on his own heart. He found a people having knowledge of a Supreme Being, the Creator of the Universe but worshipping the sun-god and other deities, holding in reverence hideous idols, offering human sacrifices in their great temples and afterward feasting off the bodies of the victims. He found an empire with an absolute monarch. After two years Cortez came into possession of all this in the name of Spain and the Church. His kindly reception by the natives as the Fair God, the presents they brought, his own helmet returned filled with gold did not touch a sympathetic heart. These things only whetted his appetite for gold, more gold. He became the absolute monarch. Even to this man of war, however, the human sacrifices were too much. He declared to the Totonac lord that "a great object of his mission was to wean the nations from their heathenish abominations and besought them to cast down their idols and to-erect in their place the symbols of true faith." The reply of the lord who also has a knowledge of a Supreme Being, sounds quite up-to-date when he declared, "his gods good enough for him."

Cortez told his men that "heaven would never smile on their enterprise if they countenanced such atrocities" and he resolved to break down their idols that very hour even if it cost him his life. The walls of the temple were surmounted, the stone of sacrifice trod upon, the idols thrown down and burned amid the shouts of the Spanish and the groans of the natives. The natives seeing how powerless their gods were to help either themselves or their worshippers did not think much of their power and soon holding tapers, joined in a procession with the priests, and followed the statue of the Virgin to the very alters. "To postpone the work of conversion was a sin," so "the work of conversion" flourished. The Indians subdued by their conquerors submitted to baptism by the thousand.

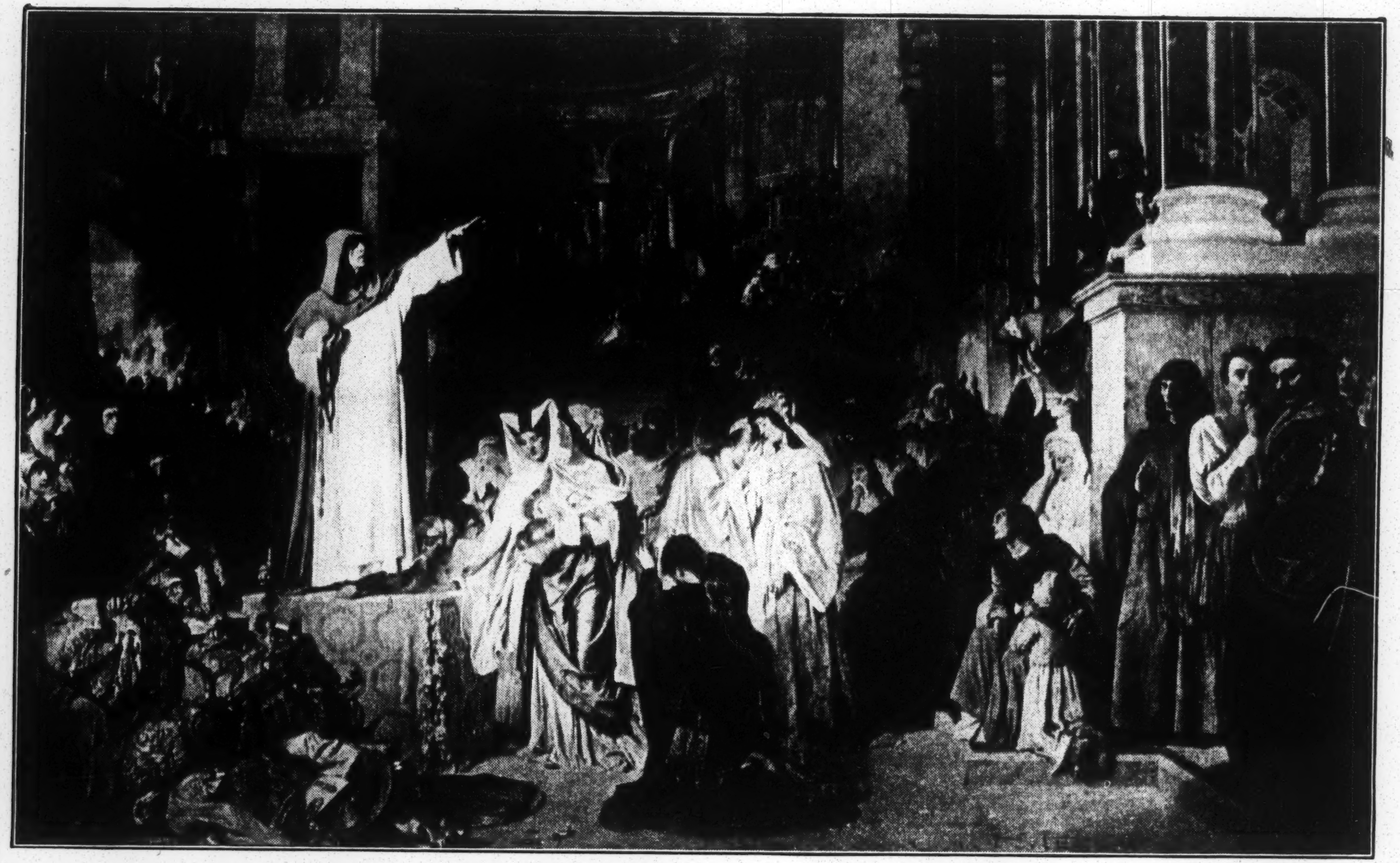
It made but little difference to them since the old time dances, songs and many of their practices could be continued under the new religion. With the Mexican goddess, Tenontzin, baptised under the new name of Virgin Cortez received her followers into the Church. "A few years after the reduction of the Mexican Empire the sacrament of baptism was administered to more than four million." Dr. Abbott says that "by this hasty method, Christianity, instead of fulfilling its mission of enlightening, converting and sanctifying the natives, was itself converted. Paganism was baptised and Christianity paganized." "The three centuries of dense ignorance, superstition and poverty under the thraldom of Spain and the Church seem to justify that statement." The acceptance of the Roman religion was considered a "necessary consequence of their defeat in battle" and "was as much an acknowledgement of their subjection and their vassalage as the queue was the symbol of the Chinese subjection to the Manchu dynasty."

RELIGIOUS BELIEFS AND SUPERSTITIONS.

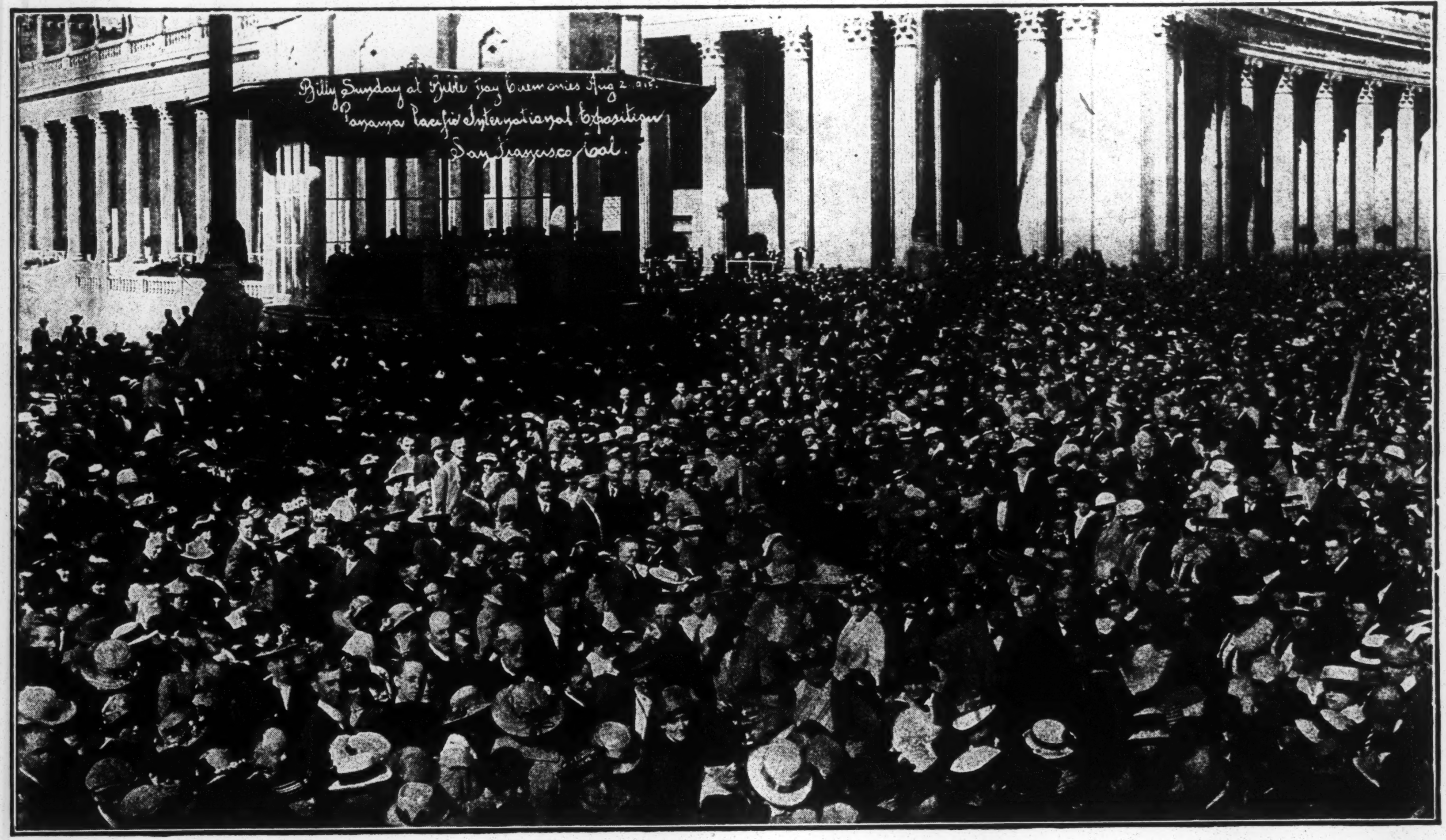
After the Conquest, Mexico became a land of miracles. Almost every village had its church founded because of miraculous promptings, and has within its shelter a wonder working image or picture. There are two Virgins in Mexico who are the objects of adoration. The first "Our Lady of Remedies" is an image of wood about a foot high rudely carved and holding an image of Jesus in her arms. She is dressed in blue satin and pearls and is the recipient of many gifts of jewels and robes. She came from Spain with Cortez and is now "at home" on the altar of the church at Los Remedios. The Virgin of



The Virgin of Gaudalupe is preached every where as the only refuge and protector of Mexicans.



SAVONAROLA PREACHES AGAINST SIN OF LUXURY.


Billy Sunday at Bible Day Ceremonies Aug 2. 1915.
Panama Pacific International Exposition
San Francisco Cal.

HONORING THE AMERICAN BIBLE SOCIETY AT THE PANAMA EXPOSITION, SAN FRANCISCO, CALIFORNIA.

Read article "The Bible the Hero of this Book," page 327 this issue.

Guadelupe is the patron saint of Mexico and to her shrine is the Indian especially devoted, and he who has been to see her is an object of envy among the natives. Juan Diego while going to mass heard the singing of angels and looking up saw the Virgin who told him that on that very spot she wished a temple to be built in her honor. The bishop doubting the truth demanded proof. Upon the third appearance of the Virgin she told Juan to gather flowers from the barren hillside and take them to the priest. Faithful to the trust Juan gathered the flowers and carried them in his tilma to the priest. Upon reaching him, Juan found not the flowers but instead a beautifully painted image of the Virgin on the tilma. Needless to say the bishop was convinced and the great cathedral was erected and today should you visit this church you might see the tilma framed in silver and gold and the frame surmounted with a golden crown glittering with diamonds, sapphires and rubies, the jewels of devout Mexican women. In the floor of this church you may see squares of small glass containing sacred relics which the Indians by the hundreds kiss and touch and even place their babies over for a blessing. Just outside the church you may see a chapel built over a spring which possesses medicinal value, a spring which gushed forth from the very spot where the Virgin stood. More than half the women of the country, it is said, are named Gaudalupe and the image of the Virgin is found in every household.

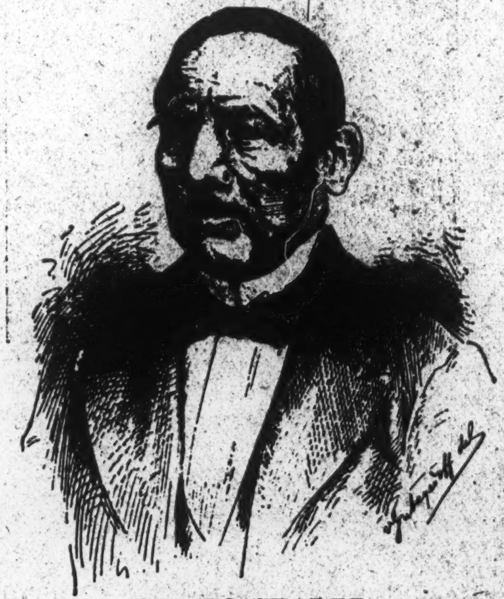
CORRUPTION AND OPPRESSION.

The great increase in church membership due to "induced conversion" by conquest and inquisition added enormous wealth to the church. It is said that the church controlled two-thirds of the wealth of Mexico. Upon this discovery great political changes were made but none in the religious life of the people for the Church still held sway there.

For three centuries the successors of Cortez followed his example. The story is one of oppression, crime, injustice, and cruelty. The Indians were kept in servitude and the rulers themselves became morally and physically weak. The Church left their moral standard unchanged, she left them practically as ignorant as she found them, she gave them no Bible, she offered them salvation through rites and ceremonies, she left them the rightful heritage of a people kept in bondage for three centuries. She gained for herself wealth, ease, luxury, power over inferiors. She took dues from people, rich and poor, unjustly.

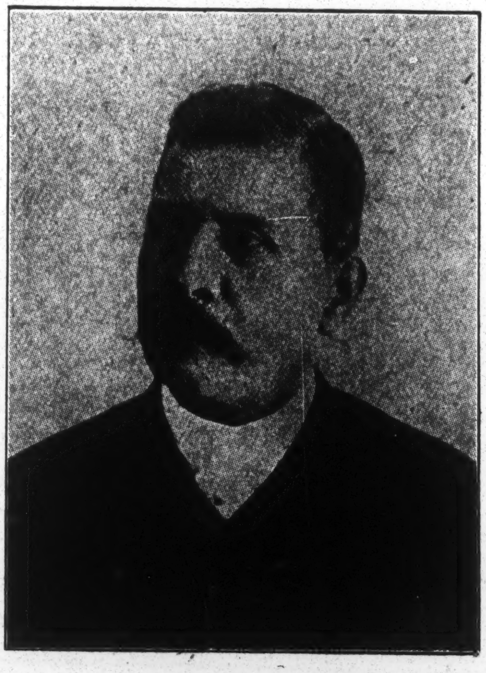
STRUGGLE FOR LIBERTY.

Just as the accumulated wrongs of three centuries were almost crushing the life out of the people less than one hundred years ago, the patriot Hidalgo, a full blooded Indian led a revolt. The tattered flag of Hidalgo is yet unfurled on the fifteenth of September, the Independence Day of Mexico, while the President repeats, "Long live the



BENITO JUAREZ.

Republic. Long live Mexico." A refrain which is echoed and re-echoed by the people amid the firing of guns. Other patriots followed Hidalgo and after a struggle of ten years Mexico gained her independence from Spanish rule. For years there continued a struggle between the Liberal and Conservatives until Benito Juarez, a full-blooded Indian, became President. This man without rank, with no equipment but the heart of a patriot and the consciousness of a just cause became the "Washington of Mexico" and succeeded in establishing absolute freedom for all religious creeds.



PORFIRIO DIAZ.

Since 1877 Porfirio Diaz, with the exception of four years, was President until six years ago when he was permitted to resign at the age of eighty years by the Madero party. Under the regime of this "Hero of Peace" Mexico made great strides. He fostered all plans for the advance of his nation and for the uplift of his people. He was surely the "Grand Old Man of Mexico." He was regarded as the "greatest general and statesman in Mexican history." By his unselfishness, his justice, his blameless character and simplicity, he won the hearts of his subjects. Diaz favored "freedom of religious expression and opposed the hostility to Protestant movements which was being instigated by the Catholics." The Church feeling its power diminishing sought to force Diaz to restore its former power. The restlessness grew until the Madero revolution occurred. There has since followed a period of "restlessness, brigandage and warfare." Carranza is at present the President recognized by the United States but what the future of Mexico will be no one may forecast.

When Mexico stepped forth free from the Spanish yoke but one half of one percent. could read and write. The first half of her century of freedom was so taken up with revolutions and unrest that only the theory of a good system of education was evolved. During the last thirty years much more has been done for education through the State and local town authorities but as the schools were used for political purposes, even today only about twenty per cent. can read and write.

For Mexico it has been an "uneven struggle against odds, dragging its weary way through more than a century, but it means freedom from Spanish dominion, from religious oppression, from serfdom imposed by landlords, and from ignorance." Even yet the natives are "compelled to live in ignorance, degredation, and superstition, are deprived of the ownership of their God-given lands and are required to till them for masters from over the sea."

Mexico is independent, but is she free, does she have liberty? True liberty comes only through the living of the Gospel. Their present standards must give way to the standards of the Word of God. Who shall reveal these to them? Woe unto you, America, if you preach not the Gospel unto them.

PRESENT RELIGION.

The religion of Mexico is today very similar to that of the years under Spanish rule. They are still a very superstitious people. The worship of the saints amounts to the adoration of the image. Dense ignorance of the Bible both among leaders and people is very marked. Many church holidays are scattered through the year. Easter is a great day and is celebrated with garlands, music and processions. On Palm Sunday palms are blessed by the priest and sold. On Easter Saturday an unusual celebration takes place. Images of Judas Iscariot, varying in size from tiny figures to almost life size are hung along the streets. They have a fuse attached and may be exploded. The din is terrible for every one thinks it his duty to "blow up" a Judas. Christmas is celebrated with pinates, some of them in the form of jars, which take the place of the Christmas tree. So all the year round the thought and interest of the natives are held by festivals and processions of a religious nature.

Aztec God of War, Huitzilopochtli (Wet-zel-o-poch-tle).

BEGINNING OF PROTESTANT MISSIONS.

Miss Melinda Rankin, a New England woman, was the first to circulate Bibles in Mexico. At the close of the war between Mexico and the United States some soldiers who had gone from Mississippi returned to their home where Miss Rankin was working among the Catholics who had settled there and told of how the people of Mexico were deprived of the Bible by the priesthood. She felt the need and decided to go to Mexico. She was prevented by Mexican law, so settled near the border to prosecute her work. The people were eager to read "the forbidden Book" and soon hundreds were in Mexican families. Later Miss Rankin, after the change in the Mexican laws, went into Mexico, established a school and formed a church. After her many years of toil she gave her mission to the American Board. The Baptist church claims to have done the first mission work in Mexico for "in 1862 a Baptist minister came to Monterey and soon organized a church there."

Dr. Butler was sent to Mexico by the Methodist church in 1873. He wished to purchase property suitable for a mission but the Jesuits, ever the opposers, defeated his purpose. He adopted the plan of looking for locations at night and went to see the monastery of San Francisco and through the help of a Catholic friend was able to purchase it. So in place of that monastery which stood on the site of Montezuma's palace, today stands a beautiful church. The next site purchased was a part of the Inquisition buildings and in them were found relics of that barbarous time. The Presbyterians also have done much work in promoting the "true liberty" of Mexico. Still other denominations have answered the appeal for help so that when the General Assembly of Evangelical Missions was held in Mexico as early as 1885 there were eleven denominations represented. Day schools under the control of the Protestant churches are proving of great value to the mission work. And one of the chief aids to the work is the press from which are issued The Light (Baptist), The Witness (Methodist), and The Lighthouse (Presbyterian) and other helpful publications.

PRESENT CONDITIONS.

Just now there is not only a political upheaval in Mexico but a religious upheaval. This is seen on every hand. One writes from there that saints and idols are being shattered and who will fill these niches with better things? Another Christian worker in Mexico says that the present unsettled conditions have created among the people an unprecedented desire for the Gospel of Christ and Dr. John Butler, of Mexico City, calls this the "golden opportunity for Christian work in Mexico."

Professor Andres Osuna, for eleven years General Superintendent of Public Education in the State of Coahuila, places the influence of the Roman Catholic church as one of seven reasons for the present struggle in Mexico. He says, "She stands against any system of public education conducted by the State and that the Catholic schools are for the benefit of the wealthy alone or are used to counteract the influence of the Protestant or public schools. The Church has also been opposed to Democracy. She works against separation of the Church and the State, against the liberty of the press, against the liberty of worship, against public elections and other democratic institutions. The close alliance of the Roman Church with the dictatorial and absolute power of the State has also been resented by the people. Another factor in the uprising of the people against the Church has been the loose life of the clergy in general, and the frequent public scandals affecting the moral life of the community and in which one or more priests are involved. Finally the Roman Catholic Church has done little in Mexico for the real betterment of the poor classes. The charity work of that Church generally has a tendency to degrade the individual instead of putting him on his own feet."

Professor Osuna also says, "that the work done by the various Protestant missions in Mexico is proof of what can be done. The lives of many have been transformed, the churches have educated a thinking people, papers have been circulated and are read, people have been taught to respect authority, to be law abiding, schools and hospitals have been a great blessing to the country. Many Catholics bear testimony to the good work accomplished by the Protestant churches. When the unrest of Mexico settles, Protestants will find every door open and if they are true to the principles of Christ they will introduce the moral and spiritual power of Christianity all over the land. Missionary work will now have the greatest opportunity in the history of Mexico."

The Juniors' Study—Children of the Lighthouse.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

Ruth and Tom, two ten-year-old twins, live in a Lighthouse and have been on land but twice. The story develops the thought that children in isolated places may find real joy and service in their surroundings and yet may have real knowledge and real interest in scenes, life and experiences in places far remote. More than this they may have a practical, *active* interest in them. The joy that Ruth and Tom have in their own home is the result of the beautiful Christian home life given them by their parents. Their active and practical interest in countries and children far distant is intensified through friends who visit the Lighthouse and tell them tales concerning these countries and the children there. Then to further this interest Ruth and Tom carry on, at the suggestion of these friends, a correspondence with these far-away little children in Cuba, Porto Rico, and Mexico and in some sections of our own country where live the Spanish speaking people.

MEXICAN BOY AND GIRL.

A very happy plan has been suggested for carrying out the thought and instruction of this text in our Junior Societies.

A Lighthouse at once suggests naval affairs. Let a Lighthouse Board composed of Nine Commissioners be appointed:

Three Civilians: 1. Secretary of the Treasury, who takes up the offering. 2. Superintendent of Coast Survey, who is able to locate the country, cities, etc., to be studied. 3. A Scientist, who is familiar with the animal, vegetable, and mineral products of each country studied.

Three Naval Officers: 4. Officer in command of "Workman"ship, who is able to tell what the people in each country do for a living. 5. Officer in command of "Friend"ship, who introduces us to the people in each country and describes them. 6. Officer in command of "Wor"ship, who knows about the church life of people in each country.

Three Army Engineer Officers: 7. "General Appearances," explaining how people live in their homes. 8. "Captain of Our Salvation," in command of missionary forces fighting for the right. 9. "Major Needs," who knows what each mission field needs most.

Let each Junior be supplied with a Lighthouse Notebook which should contain the Lighthouse Board with the duties of each Commissioner so that when his term comes to serve he will know his duties. Let all items of interest be recorded—those found by personal research as well as those presented in the meetings; pictures of lighthouses, of trees, flowers, animals, scenes, etc., from the countries especially studied; the names of the cities where are located special missions, schools; the names of prominent missionaries in these lands; the sections of great need; and so on indefinitely. Plan to have these books open for inspection at perhaps the last meeting of the study. Plan to have the Commissioners changed often so that more than one may have the "experience." It always pays to have a good first meeting so whether the members are few or many have the meeting so attractive that the success of the others is assured. A happy little party is a good introduction to the initial meeting. A poster invitation is suggested:

"We promise a lighthouse shall stand on this rock,
Next Friday, dear Juniors, at prompt four o'clock!
You'd better be here for then you can see
Exactly what kind of a lighthouse 'twill be!"

Have lighthouses in evidence and have them ready for the Juniors to take home as reminders of the next meeting. Let the Secretary of the Treasury take the offering at each meeting in a Lighthouse.

At this meeting introduce Ruth and Tom, the Children of the Lighthouse, telling all about their lighthouse home, telling of their every day life, of their Sabbaths, of their plays, of Baby Paul, of their friends—Bobby, John G. Whittier, Baldy—of Uncle Rufus and Aunt Clara. Tell of the visit of Tom and Ruth on land, of their experience with the egg. Picture the launch which is approaching from the War ship, tell of the visit of Uncle Jack, of their visit to the warship, etc. Create a desire for the book and urge all to have one if possible. Explain about the Lighthouse Note books, the Lighthouse Board of Commissioners, etc. Take for the motto throughout the study, "Let your light so shine." Get everything in "ship shape" at this meeting for a good voyage.

Literature Recommended for Texts:. Old Spain in New America and Children of the Lighthouse.

Mexico Today, Winton; Mexico, Carson; Fair God, Wallace; Spain in America, Bourne; Our Mexicans, Craig; Mexico in Transition, Butler; Carpenter's Reader; Missionary Review for March, '15, January, '16, March '16, August, '16; National Geographic, May '14, July, '16.

MEXICAN HORSE AND CART.

THE BIBLE THE HERO OF THIS BOOK.

By Rev. William Haven, D. D.

REV. WILLIAM HAVEN, D. D.
Corresponding Secretary American Bible Society.

ONE OF the most illuminating paragraphs ever written about missions is quoted at the end of the fifteenth chapter of the Centennial History of the American Bible Society. It was written by Dr. David Abeel, long time missionary from America to Siam and might very well have been taken as the guiding principle of the Bible Society itself. He said, in effect: "There is a missionary who can go where I can not; who can do what I cannot. He is not a Churchman; he is not a Dissenter. He is not a Calvinist; he is not an Arminian. He is not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He seems to hate sects and many of the most prominent sects he never even mentions. That great missionary is the Bible."

The story of the American Bible Society is the story of this missionary and his work for one hundred years. To forward him on his way, men have died. They have gone out into lonely desert places and met perils by land and sea. To equip him with new languages they have given the best years of their lives without credit gained for themselves.

It is possible that more actual scholarship is included in the events recorded in the Centennial History than in any one book ever published, except the similar history of the British Foreign Society. When one thinks of the long years of study each new translation of the Scripture required, it makes the achievements of students in other lines of work grow pale. What hours of labor without traditional props of dictionaries and commentaries it must have taken to make translations of the Bible into Mpongwe, into the speech of the Nauru or the Gilbert Islanders, into the uncharted languages of the North American Indians! Many of these translations represented work in a virgin field where no white scholar ever toiled before. Yet no blare of trumpets is given to the scholars. Just incidentally one happens on the fact that Dr. Hiram Bingham and his wife, voluntarily exiled on the Gilbert Islands "for the Kingdom of God's sake" and "knowing not one word of the languages of the people they had come to live with, and no one on the Gilbert Islands knowing one word of English," someway managed to convey the message they came to give. "By the familiar method of getting hold of something and getting the people to tell its name, a vocabulary was built up. * * * Thirty-four years after that lonely couple was left on that island Dr. Bingham completed the translation of the Bible into the language of the Gilbert Islanders.''

This was a feat of genuine scholarship and one which should have given its creator a place among savants in any other field. Yet a place amongst savants was the least thing that this good soldier of righteousness was concerned about. At the end of the first twenty-five years of the Bible Society's work, it was Dr. Bingham who rose in his seat at the Society's Anniversary in New York and exclaimed with real grief when he heard that $50,000 had been appropriated for the Bible work among the heathen during the coming year. ''Just think of it, $50,000 for the whole pagan world. I cannot conceal my grief.'' What a paltry thing $50,000 must have been to a man who could give a lifetime.

When the first Chinese Bible arrived at the Bible House in 1823 it was a ''revelation'' to the directors of the Society. ''It seemed to them a modern miracle and the concrete illustration of the gift of tongues. Looking at the book one would call to mind its character as a missionary's enterprise; the tremendous labor involved; the long intense study; the great learning which enabled the translator to use the Greek and Hebrew originals for a text; the utter forgetfulness of self.''

But this was not all that making the Bible speak in foreign tongues meant. It often meant turning the missionary into an expert artisan. The pioneer missionary made a grammar and a language into which to pour the gospels. He also made himself into a printer. He had to find out how to set type and run a printing press. Dr. Bingham and a cast-away sailor printed the first Gospel for the Gilbert Islands. Dr. David Abeel between 1831 and 1850 set up a printing press, he and his helpers manufacturing their own Siamese type. With the help of the American Bible Society they first printed the New Testament at Bangkok. Dr. T. S. Williamson and a half-breed fur trader named Renville, translated parts of the Gospel into Dakota, working at it in the trader's warehouse. These were all men of dauntless courage. They showed it in the hardest way courage can be shown—in isolation with no chance for Grand Stand plays or bands of music. Men who went through jungles to carry the Word of God went in twos—often the other one of the two being the missionary wife, of whose courage even less is said—or else they went alone, heroes of the greatest of colonization schemes, the colonization of the message of the Most High.

The reason why the Centennial History speaks so little of men, and so much of their Book is partly because the men scarcely thought themselves of importance. The real hero of the Centennial History is not any one of the people in it. It is the Bible itself. When the young country expanded into Western territory, on saddlebags and on horse or mule back, in prairie schooners went the Bible. It went ahead of the crowd. It went out with lonely colporteurs into thinly inhabited new regions. It cut its way through forests and took its chances with the hunter and the hunted, amongst wolves and snakes, but it never stopped going or growing. The aim of those who initiated the Bible Society in this country was to supply the needs of a new country, part of which was destitute of Bibles and only too great a part of it destitute of education necessary to read the Bible when it reached its destination.

No idea of an extensive work in translating Bibles for foreign folk was at first thought of. The American Society had already, by 1823, supplied its missionaries in Hawaii and in Ceylon with grants for printing, and distributing. Shipments of Bibles were also made in a somewhat "haphazard manner," as the record acknowledges, to Spanish America and to the West Indies. The serious purpose of supplying foreign Bibles for their own presses to the missionaries arose within the first quarter century of the society's existence. Like another St. John, Rev. Josiah Brewer, father of the late Justice Brewer of the Supreme Court, wrote a letter from the Isle of Patmos in 1831 urging the American Bible Society to send Bibles in their native tongues to all "the families dwelling where were the churches mentioned in the New Testament and those especially to whom the holy Epistles were addressed?" This and other calls like it began to meet with responses. To New Jersey seems to belong the honor of being the first auxiliary society to raise funds definitely for Bibles printed by the American Society in foreign tongues. In 1831, it gave $5,000 to print the New Testament in Hawaii. Pennsylvania followed with $10,000. By the end of its twenty-fifth year, the Society had fostered Bible versions in six dialects of the North American Indians and eleven languages of foreign countries. These languages increased so fast that finally someone wrote of the modern Babel at the Society's headquarters: "From the Bible House constantly issue strange tongues. If the books could speak aloud as they go forth it would seem to the multitude like chattering magpies. The African languages, Mpongwe, Benga, Tonga, Bulu, Sheetswa, and Zulu have been jostling one another in the press rooms and have gone forth to the different parts of Africa where the languages are spoken." At the end of its one hundred years, the Bible Society was issuing the Bible in nearly 137 different languages besides 25 Chinese versions, 3 Japanese, 3 Spanish, and 2 English versions. It was also publishing embossed scriptures for the blind in 14 language systems.

HOW IT WON ITS WAY.

If the story of translation and distribution is picturesque, the story of the Bible as a colonizer is still more so. More than once colporteurs in Mexico were in danger of their lives. "They were shot at, they were tumbled down precipices and left for dead," but they kept on. In 1905 after the death of Rev. Hiram P. Hamilton, a Bible Society agent in the Mexican Republic, his wife took up his work—the first woman agent ever appointed by the Board. Her perfect knowledge of the Mexican language, her sympathy and her business ability made her desirable.

Over her desk in their office in Mexico City, hung a large map of the Republic. On it were little marks showing the position of every one of her colporteurs. As they moved from place to place, these marks were changed, "so that she followed these heroes of the faith in prayer" from place to place. Then came the Revolution. Diaz was overthrown. Madero succeeded him. But she did not leave Mexico City until April, 1914, when the Board commanded her. "Through all the fiercest fighting in the city, even when the flying bullets stirred the skirt of her gown, as she sat at work in her house, she did not lose her nerve."

The romance of entrance into China, Siam, Egypt, and Korea was equally great. Perhaps because of the advance since the Boxer uprising in China, distribution of Bibles there has increased with miraculous rapidity. In 1900 "not a man of the band of eighteen West China colporteurs flinched" from going on with their work, although they were warned of the risk they were running. "We go," they said. "It is God's will." Only four of the eighteen came back. Their homes were looted and burned, their families exterminated.

Last year, in 1915, the circulation of Bibles in China through the American Bible Society's Agents reached the astonishing figure of 2,244,746 volumes. More than 20,916,661 Bibles have been circulated in China since the Society first began its work in the Empire.

Work in the Mohammedan field has even more surprising features. It was in the trenches before Sebastopol during the Crimean War in 1854, that the Bible Society's agent gained a foothold among Turkish soldiers. The agent, Mr. Righter, visited Greece and Egypt in 1856 and then started with an adventurous English missionary to visit Eastern Turkey. He even visited Tocat, Sivas, Arabkir, and Diarbekir and proceeded to Mosul by a raft built in antediluvian style on inflated goat skins.

By another two years demands for Bibles had begun to come in from all the Turkish peoples. "In Constantinople the Mussulman official of high standing could be seen reading the Bible and discussing its contents with despised Protestant peasant from the far off highlands of Ararat."

By 1870 there were fifty principal Bible depositories with 175 branch depots around the Eastern end of the Mediterranean Sea. These depositories were found in European Turkey and in Greece, in the islands of the Aegean, on the Dardanelle's shores, in Syria, on the banks of the Nile and in Persia. From the Persian city of Esther and Haman, Hamadan, the colporteur came back delighted with his success.

At the great fair of Mansoura in Egypt another colporteur met the Patriarch of the Coptic Church. His presence was dreaded, lest he should interfere with the work of the Bible Society. The tactful colporteur went directly to him and asked if he had forbidden the people to buy Bibles. "Oh, no," said the Patriarch. "God forbid that I should do such a thing," and the great prelate bought one himself. Only this was needed to make the colporteur's entire stock disappear in rapid sales.

While the disturbances in the Levant of the last few years have greatly affected the American missionaries, still the numbers of Mohammedan readers of the Bible has steadily increased in Bulgaria, in Asiatic Turkey, in Syria, and notably in Egypt.

In 1913 the circulation of Scriptures among Mohammedans in the agency was more than double that of the previous year. In Cairo, Egypt, a Mohammedan barber found it worth his while to buy a Bible for his shop because his customers were always glad to have that book to read while waiting their turn.

It was also pleasasnt to see an unusual interest among timid native Christians. A Copt had a brother liable to be drafted into the army. After the fashion of the Orientals, when he prayed that his brother might be spared, he made a vow binding himself, in case his wish was granted, to buy a hundred Bibles for

Mohammedans. The brother was not conscripted; the money for Bibles was paid, and this Copt gave forty of them to Mohammedans whom he knew and thought worthy to own them.

At the end of 1914, Mr. M. Bakhit was superintending the colporteurs in Egypt under the advice of Rev. W. H. Reed of the United Presbyterian Mission. One of these colporteurs had visited, just before the war broke out, some of the desert oases west of the Nile. He had penetrated as far as El Obeid, the capital of Kordofan. Colporteurs for the Soudan then reported that illiteracy among the Soudanese is rapidly passing. While not one in 200 knows how to read, yet a desire for education possesses all the young people and schools are crowded.

These things presage well for what shall come after the war is over. Doubtless there will be new and unexpected opportunities in Egypt above all other countries in the near East, since the influence of Great Britian will be strongest felt in that country. Whatever else happens the work of the "great missionary—the Bible" will certainly be enlarged.

CHRISTMAS BELLS.

I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant, sublime
Of peace on earth, good will to men!

Then from each black, accursed mouth
The cannon thundered in the south,
And with the sound
The carols drowned
Of peace on earth, good will to men!

It was as if an earthquake rent
The hearthstones of a continent,
And made forlorn
The households born
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong,
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

—Henry Wadsworth Longfellow.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

WHAT A YOUNG EGYPTIAN CAN DO FOR THE MASTER.

One very encouraging feature of our work in Egypt is the noble work being carried on by the young men in our schools. From the upper classes of Assiut College young men go into the surrounding villages and accomplish wonderful things for the Kingdom of God. During the school year they do much. During the summer season they do more. Here are some of the results of one young man's work this year.

During his school year he visited a village on the Sabbath twice a month. After school closed he was assigned this village for his summer work. At first only a few people came to hear him. Now he speaks to an average audience of seventy-five. Nine new members have been added to the small congregation. Several other applicants are waiting for an opportunity to unite. Land has been secured for a church site. Bricks are now being made to erect building.

In this we can only begin to see the value of one soul won for Christ. What the winning of this young man for the Kingdom shall mean, no one can estimate. Can any one look at such results and then say, "Missions are not worth while?"

Roy Allgood.

Mr. Allgood is a "short term missionary," teaching for a term of three years in Assiut College. His testimony to the value of work done by a student of the College is added proof of the great value of our Mission Schools in this work of evangelizing Egypt. One of our great needs is trained and consecrated native workers.—Editor.

A SKETCH OF SAYYID AHMAD El BADAWI.

If the readers of this Magazine were asked to tell what the city of Tanta is noted for, they would probably refer to a certain Hospital or a School for Girls in which they are interested. But every person in this part of the world could tell you that Tanta is most famous for being the city of Sayyid el Badawi. He is the Patron Saint of Tanta and is buried in the Mosque which bears his name. Hundreds of people can be seen any day visiting his tomb, leaving their gifts there and asking for his blessing.

Sayyid Ahmad el Badawi is said to have been born at Fez in Morocco in the Islamic year 596, or about our year 1200. At an early age he went with his father to Mecca where they lived many years. The father died there and the son memorized the Koran and gave himself over to an ascetic life and practicing fasting and silence. He gained the title of Badawi because of his inclinations toward desert life and habits.

One night he was told to go to Egypt to the city then called Tandita which was to be his future home. After a visit to Baghdad, he traveled to Tanta and took up his abode on a housetop where he spent most of forty years. He is said to have lain on his back looking at the sun for forty days, at the end of which time his eyes pained him, and he called a boy to fetch an egg from his mother. The mother thought there were no eggs in the house, but, on looking found their roof room full of eggs. This same boy was chosen by the Sayyid as his successor.

Innumerable and incredible are the wonderful acts or *"Karamat"* that are ascribed to Sayyid el Badawi. One time he pointed his finger at a skin or milk a woman was carrying and it burst and a great snake ran out and so no one was poisoned by the milk. He prevented

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famines by his advice and delivered the oppressed by his intervention. His power seems to have been unlimited. His mind was said to be attracted to God and so he was charged with being crazy. Hundreds of stories are told of his miracles and they are readily believed.

The great Ahmady Mosque is built over his tomb and is now the seat of the University which is a branch of El Azhar. Eighteen hundred students are now said to be in attendance. The opening day this term was a great sight when the students were pouring in.

It has now been over two years since the Fair of Sayyid Ahmad el Badawi has been held. It was formely held about twice a year and was the occasion of thousands of people coming together here from all over Egypt for religious and commercial purposes and all sorts of excesses were indulged in. Numerous attempts have been made to have the Fair abolished on account of its moral influence and useless expense. The Fair continued for a week and the number of visitors far exceeded the number who make the journey to Mecca. The prophet Mohammed is said to be present the third night and Saints from all over the world. Even the Sayyid himself with his famous Green Palm Stick drives the flocks of people in from the villages.

The worship of this Saint has an enormous place in the lives of the multitudes here and his power is a thing to be dreaded. It is the proper thing for a person coming to Tanta for business to go first to visit the Sayyid to secure his favor. These people are of those who through fear of death are all their lifetime subject to bondage.

R. W. CALDWELL.

ITINERATING WORK ON THE ALLEGHENY.

Most of those who read these lines will know that "The Allegheny" is the name given to our Medical Missionary Boat which plies up and down the Nile and the canals of the Delta ministering to the physical and spiritual needs of the thousands who come in contact with it.

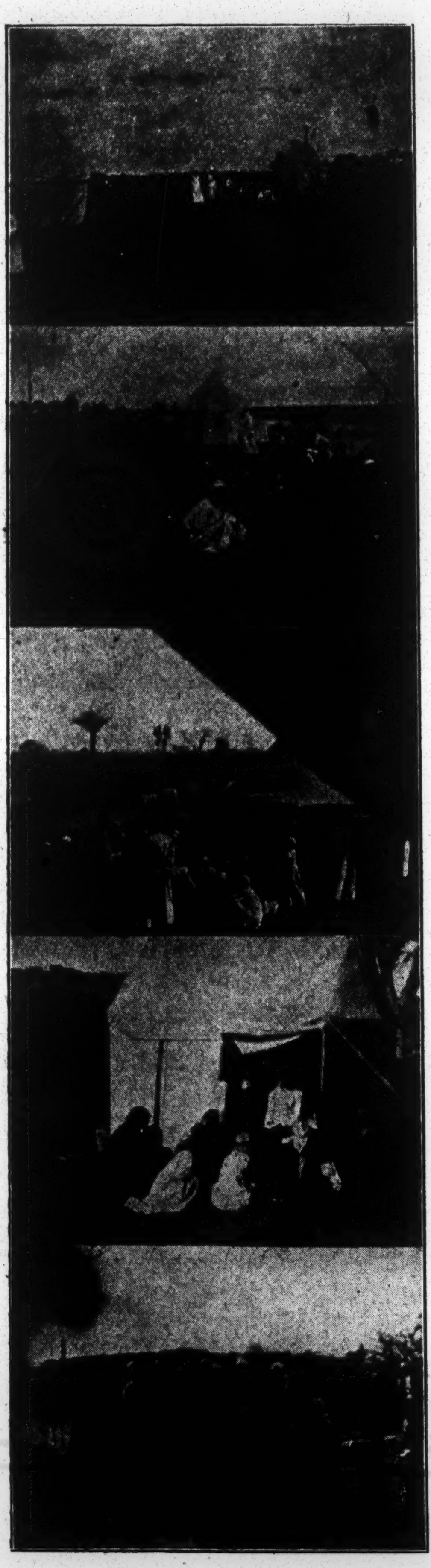
THE "ALLEGHENY."

Work on the Allegheny this past year may be divided into work with a physician and work without one, for our physician, Dr. Pollock, was taken from us at the first of March so that for over two months we were doing evangelistic work without the aid that medical cooperation brings.

I. The Work from October to March with the Cooperation of Dr. Pollock

We made in all five stops; one on the Nile below Mansurah; two on the canal known as Baher el Sagir, below Mansurah, and two on the Mansurial Canal above Mansurah. Batrah, Salamun, Mit Dafer, Sanayta and Bishla in order of the visit.

Batrah was a new stop and for several days there were many conflicting opinions as to who we were. Some thinking we were German spies and others that we were coming on the part of the Government to take recruits for the army. But after they got to know our more peaceful intentions we had a very good clinic. The reading in the clinic was not very satisfactory here as the people came one and two at a time and it was hard to get a crowd. But we had some very satisfactory work visiting in the homes and reading the word and had some very good meetings on the boat.



Salamun, our next stop was more satisfactory both from the clinic point of view and that of the reading in the clinic. Miss Labiba Mikhail, a graduate of our Assiut Boarding School and member of our Mansurah Congregation joined us here and spent her whole time from November 15th to May 15th with us. She worked not for salary but for her love of the work. She has been a great object lesson to other young women here of one who was willing to give her time gratis for the good of her needy sisters. We can not estimate what a help she was to Mrs. Work in her work among the women.

The people here were about half Copts and the other half Moslems. Though the boat had not stopped here before it had stopped at the next station below and many patients had come from Salamun, so we were well known, Mit Dafir was about the same distance below the former stop so it too drew patients of former years.

Mit Dafer was the best of all in its contact with Moslems and the willingness to hear the word. Three lessons a day were given almost every day and we taught almost the whole of the Gospel of Matthew to these people. We had usually a crowd of about fifty people listening to the Word and some were most interested and impressed listeners. This was the only place where the people asked for the evangelist. Other places they took him as a mere make shift until the Doctor would come, but when the Doctor came, good-bye Mr. Preacher. At Mit Dafer I spoke to many waiting ones while the Doctor worked away in the tent.

Sanayta was also a purely Moslem town. Only a very few of the patients were Copts. We were very much encouraged by the interest here in the Word of God. Four or five complete Bibles were sold here and they are being read. There are two men at this place whom I think are very near the Kingdom. They are both educated men and would be a power for good if thoroughly converted.

At Bishla we had the best clinic of the year. I was absent a good part of the

ITINERATING ON THE "ALLEGHENY," DELTA, EGYPT, BY REV. S. A. WORK.

1. Waiting for the Doctor at Sanayta.
2. Sitting on the ground reading to the patients at Sanayta.
3. Boys and men hearing the Gospel at Sanayta.
4. Mrs. Work and Miss Labiba reading to the women at Salanume.
5. Crowding around Dr. Pollock at Salanume.
6. A crowd of listeners at Bishla. Miss Burns and Miss Cabeen; Miss Labiba on right.
7. Some interested listeners at Batrah.
8. Reading to patients at Salanume.
9. The Mayor sends us off with honorable appreciation at Bishla.

time attending our annual meeting of Synod so did not get as good a chance to give the people (the men) regular teaching. However the ladies had their best work here and entered many homes too, and read in them. We had Miss Cabeen and Mrs. Burns (mother of the late Mrs. Pollock) with us for more than a week at Bishla.

II. Evangelistic Work Without a Doctor.

Conditions are such here in the Delta that without a doctor to open doors and break down prejudices, evangelistic work is almost impossible. We, however, had planned to have evangelistic meetings at two places where we have schools. We had two weeks meetings at Mit Ghamr and another week at Dakadus near to Mit Ghamr. We stayed on then for two weeks to meet inquirers and visit the neighboring villages and the women were busy installing a new Bible Woman into work in the homes that the good beginnings in women's work might not be lost. Sitt Munira we trust will be a real "Light Bearer" for that is the meaning of her name.

We had an average attendance of over 100 at Mit Ghamr and about 15 Moslems each night. At Dakadus we had about 200, of whom perhaps 50 were Moslems. The influence of these meetings on our little church of 20 members there was very gratifying. The people there are going forward with new zeal and we trust there will be good work done there. The Stated Supply there now is Mr. Zaky Shinooda, the son of our oldest pastor in Egypt, and the first of our pastors' sons to study for the ministry. There are two more in the Seminary now.

We touched at points between Mit Ghamr and Aga where we had stopped with the doctor earlier in the year but found our welcome not nearly so pronounced. The Doctor was asked for and when they found he was not with us they cared not for us. Even today they "seek Me for the loaves and fishes." However some few who had been touched by the message were glad to see us and we had some good talks with them.

We have just closed our meetings in Aga and as the thermometer is registering 102 in the shade on the deck as I write, we have decided to get back to Mansurah and carry on evangelistic work from there by means of the trains the coming month. Dr. Pollock told us before he left that we would not be able to stay on the boat after May and his five years' experience taught him well.

The meetings at Aga were quite as well attended at as Mit Ghamr and we leave the little band of fifteen here in good heart and we trust good things may be heard from them in the future.

S. A. WORK.

The above article was written several months ago by Mr. Work, and is an account of some of their itinerating work of the beginning of the year, 1916. Such accounts of work are always interesting and we have no hesitency in publishing it even if it is "old news." This type of work is real pioneer work here in the needy Delta, and we can never expect any great harvest of souls from among these six millions of Moslems in these thronging Delta villages till there has been a mighty seed sowing of the Word in their hearts.

I have been over in the neighborhood of Mansoura during the past week in connection with some of my evangelistic work among women, and of course have had some talks with Mr. and Mrs. Work. They are full of plans for their new year's work on the "Allegheny" which they expect to begin the first of October. In the meantime the "Allegheny" is being put into proper ship-shape, getting a new coat of paint and a general cleaning up.

They will be visiting many of the villages mentioned by Mr. Work in the above article, and also many new villages, new in that they have never yet been visited by a missionary. Will those who read join in a definite prayer of faith that the Holy Spirit will prepare the way before them and that there may be rich blessing upon this particular work in connection with the "Allegheny" this current year?—Minnehaha Finney, Ed.

HAJJI, WHAT ARE YOU DOING?

The following interesting story is related by a missionary among pagans:

"I stood in a mission house a few months ago, and out on the street was a gray-haired woman who had been a Mohammedan Hajji, or pilgrim to Mecca. I noticed that she stopped pretty nearly everybody who passed on the road and seemed to be most eager in conversation. After two or three hours my curiosity overcame me, and I called to her, asking, "Hajji, what are you doing? Who are these people to whom you are speaking?' And I shall ever remember how the Hajji's eyes lighted up as she said, 'Oh, I am trying to tell them of the love of God which fills my soul. I have only recently found the full meaning of it, and I am so anxious that my people who do not know Him, shall learn what I have learned.' 'Ah Bishop,' she continued, 'you don't know how thirsty they are. I am not merely trying to win them away from their faith but am leading them to real fountains of living waters."

"The dear old soul had found that water of life which is declared 'shall become * * * a well of water springing up unto eternal life,' not only for herself, but for others."

May this story illustrate what we hope from an Islam won over to Christ in the Sudan—an active help in leading Pagan Sudan to the living fountain of life.

The urgent appeal is for Christian Missions not to delay their advance on Islam in the Sudan until Islam is too deeply rooted in men's hearts.

While Islam is steadily retreating from the European Continent and is steadily declining in power and influence, this is not the case as regards the contact of Islam with African paganism. According to the unanimous opinion of experts, the Mohammedan religion is by no means dying out, but is making considerable, and even ominous progress in Central Africa.

Wherever work has been attempted among pagans touched by Moslem influence, the results have been startling small. Our missionaries in the Sudan are wrestling with this problem. What should therefore be done? The great desire is to win Pagan Sudan for Christ. But we have no right to leave out the Moslem of the Sudan, even if he is hard to reach and hard to influence. Missionary work is an honest service of friendship and love and with this in mind we cannot avoid contact with Islam in the Sudan even though that Islam is an active hindrance to mission work among the pagans whom we are so anxious to reach.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

BIBLE SCHOOL AT KHANGAH DOGRAN.

By Miss Jeannette Hopkins.

Imagine if you can two weeks of summer weather with the mercury at 115 degrees in the shade and see how much enthusiasm you can work up for a Christian Endeavor Rally or Bible School. These were the conditions under which the Gujranwala Presbyterial Christian Endeavor and Sabbath School Rally opened June twenty-seventh in Khangah Dogran.

Two canopies, the one for a meeting and the other for an eating tent, were erected in shady spots on the mission compound. Here two sessions daily were held, one at seven a. m. and the other at five-thirty p. m. The attendance was not large, there being only a few over a hundred present, but the interest manifested was good.

The cause of temperance was brought very forcefully before the people both by Dr. W. T. Anderson and Pundit Lala Nand Lal, a Hindu reformer. The latter also gave an illustrated lecture in the city, and sang temperance songs, playing his own accompaniment on a little organ.

On Friday, the 30th, our Summer School opened with all the workers present but one. The families came in ox carts, bringing their own beds, cooking utensils and etc., everything necessary for a two weeks' stay. Most of them traveled at night to avoid the heat of the day, for an ox cart does not cover twenty-five miles as quickly as an automobile might be expected to do. Every one was in good spirits and no complaints were heard, either on the weather or on the necessarily crowded conditions of living. They were in a frame of mind to receive the blessings which God had in store for them. And what a happy blessed time we had together. We found that the Spirit was just as active in hot weather as in cold—that weather conditions have no effect on Him.

The book studied was I Peter, which is just full of love and joy. What a blessed privilege it must have been to have enjoyed his fellowship!

Mr. Chambers had the class of men. Miss Jane Martin had the larger part of the women—those who could read and write—and I had the illiterate ones. The only illiterate class I ever taught in America was the infant class; here was an "infant class" of grown-ups, wives of mission workers. Most of the women had made some preparation before coming, and so were prepared to get much from the lessons. Sometimes the powers of evil tried to hinder by causing all the babies to cry and fuss at the same time, and I never saw anything to equal a Punjabi child when it is "spunky."

In spite of all we felt that the women were helped, and I know that we were doubly repaid for our work. These classes were held at 7 a. m. At 6 p. m. there were addresses by Dr. Brown and Padri Williams, of Rawalpindi. In the evenings the men met for prayer on the roof of Mr. Chambers' bungalow. Several definitely accepted the infilling of the Holy Spirit, and I am sure their work will count for much more than it has in the past. The meetings closed with Communion service on Sabbath.

Editor's Note:—This letter came in just too late for the July budget, but has lost nothing by waiting.

TWENTY-FIFTH ANNIVERSARY.

The year 1916 marks the twenty-fifth anniversary of the founding of the Women's Presbyterial Societies of the Church in the Punjab. The first Presbyterial meeting was held in Gurdaspur, January 15th, 1891, to which were invited delegates from the five Women's

Missionary Societies then existing—Sialkot, Gurdaspur, Gujranwala, Jhelum, and Zafarwal.

Mrs. J. S. Barr was the first President of this Presbyterial, and the first money it raised, amounting to thirty rupees, was sent as an offering to our Mission in Cairo, Egypt, in the name of Mrs. F. M. Giffen, to help in the support of a Bible woman. Mrs. Robert Stewart was appointed our first delegate to the W. G. M. S., and she says she well remembers the meeting held in Philadelphia in the Spring of 1892, when Mrs. McCrory was President. Two years later the Junior work was organized and Mrs. T. E. Holliday was made the first Secretary for the Juniors.

It was thought that a Synodical might be organized and a general meeting to consider the question arranged for; but at this meeting, on the vote being taken, it was decided that all business of the Women's Missionary Societies should be carried on by the Presbyterials, and that no separate organization should be formed for the Synodical. The officers of the various Presbyterials were constituted an Executive Committee to arrange for a General Convention as often as desired.

The first General Meeting was held in Rawalpindi in April, 1906. The next was in Lyallpur, April, 1909, and was a memorable meeting which is told about in the article on Women's Missionary Societies by Miss N. J. Spencer in the India Special number of the Magazine for 1915. The last General Meeting was held in Pasrur in 1912. The turn came again in 1915, but for various reasons this meeting was not held.

The statistics for 1914 which are the latest I have been able to get, state that there are now five Presbyterials, twenty-nine Women's Missionary Societies, and that the contributions for that year amounted to Rs. 1359, showing a fairly steady growth for the twenty-five years.

Mrs. E. L. Porter.

EVANGELISTIC SERVICES IN LANDOUR.

One of the drawbacks of some of our hill stations in India is that there are so few church privileges. Such is not the case, however, in Landour, where our missionaries may enjoy the services of the Kellogg Memorial Church.

At times while on vacation we have thought that very little was being done for the Christian servants who might be in the station, and for the hill people about us, but this year was an exception.

Early in the season arrangements were made for a regular Sabbath service in Urdu. These services were well attended throughout the summer by non-Christians as well as Christians. One of our servants, a Hindu of the hills, said he was ashamed to go without an offering; it did not occur to him that he might make a contribution in a Christian service, but when this was supplied, he attended very happily.

Near the close of the season the people decided they would use their offerings to pay the expenses of a man to conduct a series of evangelistic meetings, and chose the Indian Professor of our Seminary, Rev. Labhu Mal, of Gujranwala, for this work. For the week previous to the meetings a little band gathered daily to ask God's blessing on the undertaking. The prayers were answered, and Padri Labhu came up from the plains in the fullness of the blessing of Christ. He preached a pure gospel in sermons of power during the eight days of the services, his quiet earnestness making his words very impressive to his hearers. The attendance increased daily, Indians and missionaries alike testifying to the helpfulness of the meetings. Numbers of non-Christians were present daily, and their close attention showed their interest in the message.

Miss N. A. Hadley.

THE LANGUAGE SCHOOL IN LANDOUR.

At the last Annual Meeting, our Mission voted to go into a language school proposition with other Missions who send their first year missionaries to the hill station of Landour. We promised to supply a teacher for Urdu and one for Punjabi, and by so doing our young folks were to be allowed to attend without paying tuition. Thus the school and other causes brought some sixty of our folks to Landour this year, and we have found it very pleasant indeed. We had an opportunity for a weekly prayer meeting, and music practice from "Harps of David" for next Annual Meeting.

In addition to our four first-year pupils who attended the school, quite a number of second and third-year folks took advantage of the help afforded by it. It is really a Presbyterian school, yet Methodists and some from the Christian Mission, and also from other denominations attended as students, paying their tuition fees. In all some forty-five had the advantages that come from rubbing up against others in class, and from coming under the supervision and care of older missionaries, who are always willing to share their language experiences with others.

Next year the language course for the Presbyterian and Methodist Missions will be the same as ours. This will make the work for both teachers and pupils much more pleasant. Many are in favor of making the attendance compulsory, for a uniform standard would mean much.

Of course our Missions did not go into this thing without due consideration of its advantages, and of the gains that might accrue to our young folks in their preparation for work here. No one denies the desirability of every married or unmarried missionary getting a creditable knowledge of the language of the people among whom they work. It is fundamental, and comes next to love, in the preparation for our work certainly. One knows the necessity of being able to exchange ideas in a way that will not detract from what is said, if we are to get very far with those whom we have come to serve.

There have been many difficulties in the way of us older missionaries, and perhaps not a little carelessness, due to failure to realize how our broken brogue must sound to the Indian ear. Oh! that we could hear ourselves as they hear us! An educated Indian once remarked to me that it was a well known fact that an Indian learns English much better than the American learns Urdu. Of course, his Urdu ear was the judge to him. So our American trained ears have allowed us to set an entirely too low standard of proficiency as our mark in language study. Our pride needs to be awakened to the fact that much we say may be unintelligible, and even ridiculous to our hearers. But the language school idea is doing away with many of the difficulties: first by setting aside a certain time each year especially for the study of the language, thus calling attention to the necessity of it, in spite of the fact that our work presses us so heavily all the time; second, by furnishing trained Indian teachers and qualified missionary supervisors; also by giving a definite daily task to each class and individual, with suggestions as to how to go about the study, and giving an idea of the work to be accomplished in a given time; and lastly, by affording the advantages to be gained by talking to others and before others in class, knowing that every word and idiom along with its intonation and pronunciation is being noted by those able to tell you what is wrong, and how to right the wrong. This you cannot get working alone with an Indian teacher no matter how good he may be—your own mistakes and those of others often serving to impress your mind as even a perfect recitation could not do. There is wisdom in comparing yourself with others rather than with yourself alone. One certainly gets an opportunity to do this in a conversation class where fifteen or twenty keen minded stludents get together with a common purpose of learning to talk. The way to succeed is to launch forth, as one learning to swim must do; to reach the shore somehow, sometimes beyond your depth, sometimes really swimming, sometimes treading water, sometimes being held up by a good neighbor who has had more trials at it then you have had. You know how confidence comes with trial and experience, and so the helpless feeling goes that one has when he has nothing to say, and does not know how to say it but *must say something!* Thanks to the language school, and to those who are willing to do the hard work that makes it possible.

There is much to be said in favor of the social side of the school. To one who has left home for a strange land, with all that that means, it appeals greatly to be able to meet daily, in class and out, in an intimate way the bright young men and women who have views, aims, and purposes like one's own. It makes one realize that even India is not such a terrible place to live in after all. After a while even her foetid air will be purified if the Church in England, Scotland, and America will only send plenty of their young blood to breathe into her the breath of life!

Every day at intermission we played bean-bag—old and young, teachers and pupils taking part. The cheering sounded like that at any regulation baseball game.

There was a house party held as a direct outcome of the school. An unrented house was used, and the invitation ran thus: "A house party will be held for all the ladies, married and unmarried, from three p. m. Friday to ten p. m. Saturday, for the purpose of getting acquainted." (Gentlemen were necessarily debarred). All necessary committees were appointed and did their work well. A general healthy good time was enjoyed by some forty persons. It reminded one of "stunt" day at New Wilmington Conference. The time thus spent together will be a pleasant memory when the difficulties and discouragements come in like a cloud later.

In May and June the school was held six days in the week; but in July and August, Saturdays were taken for long tramps through the hills. These were made profitable also, and many lasting friendships have resulted. All hope to go to work this Fall with greatly renewed physical, mental and spiritual energy. A prayer meeting was held each day for fifteen minutes during school time, where topics of practical interest were presented. This of course, greatly strengthened the bond between the different missions, and taught the newer folks the oneness of the work in India.

MISS H. C. COWDEN.

FROM A NEW MISSIONARY.

To me, Landour somewhat resembles one of our summer conferences at home, for nearly everyone here is engaged in Christian work on the plains, and here receive a fresh impetus and inspiration for the following year's work. And to new missionaries, like myself, it is a privilege to meet the missionaries, who during the summer months, are coming and going from all parts of India, and representing many different missions. The friendships formed here will last through all the coming years. Our common meeting place is the Presbyterian Church, where, during the vacation weeks, we receive such spiritual food as helps to sustain us through the months when there is a constant drain on the spiritual life from without, and little coming in.

There are two outstanding events in this first summer in India and the hills, which have been especially helpful to me. One, our weekly Mission Prayer Meetings, where we have gathered together in the different homes, and after a helpful Bible talk and a few suggestions as to the help and blessings desired, we have pleaded with God concerning His work in this land and in the home-land. The second, a Missionary Conference which was held in June. The splendid addresses on different phases of missionary work gave a new zeal and enthusiasm for the task of bringing Christ into the lives of the millions of India. To those of us who are new, and as yet have done no work, aside from the study of the language, a new longing to be used by the Master was born in our hearts—a desire to be so consecrated to Him that we might be entirely led and controlled by His Spirit, in this work to which He has called us.

Thus far our work for Him has been the faithful study of the language, but we are eagerly longing for the time when we can actually commence our missionary work. We are very grateful for these months in this cool atmosphere, during which time we have gained strength of body, have had the advantage of the language school, and above all, have enjoyed the church privileges and the Christian fellowship with purposeful, consecrated lives.

ALICE G. BURNHAM.

NEWS ITEMS.

Landour. This station has been the scene of many and varied activities this summer. All our new missionaries, and quite a few second and third-year people, have been busy in the language school, and more than the usual number have had to be here for health reasons, so that the United Presbyterian crowd has been quite a large one.

The Kellogg Memorial Church has been full to overflowing of all denominations of missionaries, the language school drawing an unusually large number to Landour; and the Sabbath School, under Mrs. Nesbitt's leadership, has done its usual good work.

The mothers of young children have had an anxious and weary summer in many cases, because of the prevalence of whooping cough. There were very few homes that escaped the disease, and some of the children were very sick indeed.

A service in the vernacular has also been maintained during the summer in connection with the Kellogg Church, which has been well attended both by Christians and non-Christians, many of the attendants being from the servant class. This branch of the Church service was also popular with the language students.

Our hearts have been gladdened by the arrival of three new missionaries here this summer. Although they are too little yet to be able to tell how they like the country, we have no doubt they will grow up to be useful members of the Mission in due time. Alice Lillian McKelvey arrived on the 29th of July; Martha Helen Heinrich one day later; and James Matthews Clements on the 27th of August. All received a warm welcome.

The Passing of Miss Nannie J. Spencer.

The Mission has again been called on to mourn. The news of Miss Spencer's home-going received by wire in the different stations came with the suddenness and shock of a bolt out of the blue. She, in company with Miss Roma Beatty and Miss Jeanette Hopkins, had just spent her vacation in Kashmir, where she had been the life of the party, and "able to tramp further than any of us," apparently in the best of health. The party had reached Murree on Saturday evening, intending to spend Sabbath there in the home of Mr. and Mrs. Maxwell, and go on to their stations on Monday. Miss Spencer walked to Church twice on Sabbath, and did not even complain of a headache. At two a. m. Monday she called to her room-mate that she had a severe pain in her head. Home remedies were tried, but as the pain increased and she evidently was suffering greatly, the Civil Surgeon was called, and came at once. He said that there was no hope as it was a cerebral hemorrhage. She soon lost consciousness, and passed away quite quietly at six a. m., only having been ill four hours. The shock to her companions was very great, and we all feel that one of our most valued and dependable fellow-workers has gone from us. Truly God has dealt with us in strange ways the past few years, and as one after another of our number has been called away of those whom we would say could least be spared from the work, we have asked each other, "What does God want to teach us?" Surely it is absolute dependence upon Him, and also that none of us should count our lives dear unto ourselves. She was ready to go, she had fully obeyed her Lord's command for twenty-two years to go into all the world and preach the Gospel, and she had sat at His feet and learned of Him. The call comes to each of us, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

The Sialkote Convention. "Sialkot" occupies much of our thoughts and prayers these days, the day of preparation for the Convention of 1916. The dates are September 26 to October 2. We know that you are praying with us that God's Spirit may be abundantly poured out on the waiting multitudes, and that "Sialkot" may be this year—even more than before—a fountain of blessing for the Punjab.

The Mission Hand Book. All that we anticipated for this in the way of preparation has been met, and we send this little pamphlet out from our hearts to yours, praying that it may make for itself many friends on behalf of the India Mission. Read what God has been doing in India for the past sixty years of our Church's history, and then ask, "Lord what wouldst Thou have *me* to do?"

Request for Prayer. Vacation time is over for the most part, and all are returning with fresh vigor to begin the work of a new year. The rains have been unusually good, and everywhere we hear of abundant harvests, and also cool and pleasant weather. Our Annual Meeting is not far off, and will be in session about the time that this notice comes to the hands of the readers of the Magazine. Will you not all pray very definitely for God's blessing on the assembled India Mission, for the health of its members, and quickness to know and do the Master's will in all the plans for the work of a new year.

Sialkot District. The yearly Workers' Bible School is now in session. It opened September 9th, and will continue up to the time of the Sialkot Convention and be merged into it. It is being definitely made a time of heart searching and preparation for fuller blessing at the Convention. Dr. Brown is helping with the work and putting stress on the definite acceptance of the Holy Spirit by the workers.

Education in the Punjab. The following clipping was taken from the daily paper a few days ago, and shows what strides education is making in the Punjab. This is especially the case in regard to female education and the figures showing an increase of from 33,997 in 1911-12 to 52,278 in 1915-16 are quite remarkable.

EDUCATION IN THE PUNJAB.

The Government's Statement.

Simla, August 31.—At the meeting of the Punjab Legislative Council on Saturday, the Education Department will present a comparative statement showing the number of secondary and primary, and industrial and technical schools in the Punjab, and the number of pupils attending them for 1911-12 to 1915-16. The statement shows that during these five years the number of secondary schools increased by 126, the number of primary schools by 1,845, and the number of pupils attending these schools by 102,688; and that the number of technical schools has increased by 11 and the number of pupils attending them by 1,129. The average annual increase of pupils attending schools for general education during the quinquennium is, in round figures, 24,000. The number of students attending Arts colleges has increased from 2,343 in 1911-12 to 3,763 in 1915-16; the number of students attending training institutions for teachers has increased from 755 to 1,488; and the increase of female pupils in all public institutions has been from 33,997 to 52,278. The percentage of scholars in attendance out of the population of school-going age in the Punjab in 1915-16 was males 24.4 and females 5.21; while the corresponding percentages for 1914-15 in the United Provinces was 20.96 and 1.88; in the North-West Frontier Province it was 24.2 and 3.2; in the Central Provinces it was 30.12 and 3.29; and in Bihar and Orissa it was 28.5 and 4.3 respectively.

EDITORIAL.

God the All Merciful! earth hath forsaken
Thy ways all holy and slighted thy word:
Let not thy wrath in its terror awaken;
Give to us pardon and peace, O Lord!
So will thy people with thankful devotion
Praise Him Who saved them from peril and sword,
Shouting in chorus, from ocean to ocean,
Peace to the nations and praise to the Lord!

—Selected.

* * *

"Peace on earth" sounds far distant this year, with half the world locked in a giant struggle. Yet, whatever our feelings towards those afar, each one of us has power to bring Christmas peace to those around us, and there are few neighborhoods where this thought may not be helpful. The family is the unit from which alone the Christmas ideals must find their universal scope.

* * *

CHRISTMAS.

The message of peace and good will which the heavenly host sang over Bethlehem nineteen centuries ago, is glad tidings to men, not in the mass, not in nations or races, but to individual men. It is a message to the heart, invoking every person to exemplify in his life the spirit of the prayer. The very utterance of these words is the true expression of Christianity and civilization. There is no fine destiny for humanity that is apart from this entreaty. Peace and good will are the means and the end of human duty. They are the prayer and the blessing combined.

This is the lesson of the loving event that transpired at Bethlehem. The writer stood one day in the field where Ruth reaped, which was the pasture where the shepherds watched their flocks on that eventful night—two incidents a thousand years apart—but as closely related as a chemical union, and in the blue sky, sweet air and soft verdure, he could feel that "peace, good will" was the logic of it all. One can think of the doubts, down in the dust and dirt, when all beautiful ideals become abject and pitiful, but when one looks out upon them from the parapets of the soul, he will find a ready response in his heart to the glad tidings of Bethlehem.

The value of the day is catching the spirit of it and getting hold of this peace and good will as a personal possession. Only in that way can we become true and faithful to the best of life. There can be no happiness in this world outside of the message of Bethlehem. This is as easily demonstrated as a proposition in geometry.—Ohio State Journal.

THE ISAIAH 41:6 FUND.

In its report at the Xenia Convention, the Committee having the distribution of this fund in charge, recommended that in future, those Presbyterials desiring help from this department, should have applications in before February 1, 1917; the name and address of the delegate chosen should be presented not later than April 1st.

Determine at once whether your Presbyterial can be represented at Sterling if the straight railroad ticket is provided and make application in accordance with the above directions. A word to the wise is sufficient.

Mrs. Ada K. Wilson, 1112 South Ave., Wilkinsburg, Pa.,
Secretary of Finance.

Mrs. Kate Boggs Shaffer, missionary to India, and later Editor of the *Lutheran Women's Work,* passed into eternal life November 1st, 1916.

In the death of Mrs. Shaffer, not only the Evangelical Lutheran Church, but the missionary circles of Interdenominationalism have lost a devoted and superior soul in their counsel and friendship.

* * *

The Annual Meeting of the Council of Women for Home Missions will be held at the Broadway Tabernacle, Broadway and 56th Street, New York City, on January 9th and 10th, 1917, the opening session being at 2 p. m. on Tuesday.

When making a list of gifts for friends do not forget to include the WOMEN'S MISSIONARY MAGAZINE. Because of the close margin of publication and the necessity to provide for increased number of pages for several issues a year, we can not combine with other periodicals and make reductions.

Our readers are getting some 900 and more pages per year, also many illustrations relating to our own and world-wide missions. This is given without stint, hence plan to support your own missionary periodical in your gift distribution wherever it is possible.

* * *

Dr. Butler says, "Historic Christianity, with its splendid cathedrals and pageantry alone, in the centers of the country, are not sufficient."

A MESSAGE TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH BY FIRST VICE-PRESIDENT OF 1917 CONVENTION.

A few days before the appealing message from our President appeared in the November issue of the Magazine I read these words of Phillips Brooks: "Do not pray for tasks equal to your powers; pray for powers equal to your tasks." As I read Mrs. Elliot's words, "Our advancement depends upon your aid," I thought that the best way to respond to her call to wider usefulness was to guard our prayers more carefully. Is it not possible that with our petition for power is often mingled with that other one, born of timidity and lack of faith, and therefore the strength asked for cannot be granted? It seems that that must be true when we see Christian work begging for workers; when Christian men and women must be urged to serve their Master!

Let us make this a personal matter, and ask ourselves these questions: Do we not often shrink from a duty because we think it is beyond our ability? How many of us refuse to become leaders of a Junior Society or an advisor of a Young Women's Society? How many of us refuse to lead devotionals, or take an audible part in a missionary program? We say, "If I could, I would." In other words, we pray for easy tasks, instead of for power to do the task that is given.

On every side we hear calls for service, some great things, some very simple ones. He Who went about on earth doing good expects His followers to serve others as He did, and He promised, "I am with you alway." When we are faced with a task that seems beyond our ability, let us remember that when He said, "Take My yoke upon you," by those self-same words He promised to share the burden with us, for the yoke would rest on His shoulders too! Hence we are sure of His assistance when we undertake any service for Him, and we shall be able to accomplish more for Him this year than ever before, and shall rise triumphant over fear of personal failure, for He is faithful that promised.

MRS. B. R. MCCLELLAN, Xenia, Ohio.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

WE ALL MIGHT DO GOOD.

We all might do good where we often do ill;
There is always a way, if we have but the will;
For even a word kindly breathed or suppressed,
May guard off some pain or give peace to some breast.

We all might do good in a thousand small ways;
Forbearing to flatter, yet giving due praise:
In spurning ill-humor, reproving wrong done,
And treating but kindly the heart we have won.

We all might do good, whether lowly or great—
A deed is not judged by the purse or estate;
If only a cup of cold water is given
Like the mite of the widow, 'tis something for heaven.

—Whittier.

BE WISE—AND BEGIN ON TIME.

When this December Magazine reaches the hands of its readers the 1916 Thank-Offering Ingathering will have been held and the gifts of gratitude for the year's mercies and poured out blessings will have been recorded by the treasurers of Societies and Presbyterials, and each individual gift — largely unknown on earth—will have been recorded in God's "book of remembrance" with the name of the giver opposite it.

Gifts given cheerfully and lovingly—according as the giver was financially able—will receive God's, "Well done."

The next step is to begin on time, to plan for the 1917 Thank-Offering—which we trust will be the largest in figures and in the number of givers in the history of the Thank-Offering Movement. Why not? It is possible!

OUR THIRTIETH ANNIVERSARY THANK-OFFERING—1917.

What shall it be?
From whom shall it come?
What shall it represent?
What will be the result?
Whose name will be honored?
How many souls will be saved?
Who will gain rich blessings?
Who will sing songs of rejoicing?

Such questions as these continually come to mind. Who can solve them? Who will help?

Reader—Will you?—and you?—and you?

WHAT OF THE FUTURE?

As a new year of opportunities and responsibilities draws nigh, the important question for every Missionary Society to seriously consider is—not so much what you have done in the past—

but what more are you going to do for your Lord in the future?

Your business agent—the Women's Board—while it never cuts down the estimates of the previous year, in any department of work under its care—its aim is to enlarge the work as much as possible from year to year.

Stop and Consider!

What does enlargement of our Women's Work in its various departments mean?

It means more workers—or, the breaking down of those who are already on the fields.

What does having more workers mean?

It means more salaries, or running into debt.

What do more salaries for workers mean?

Larger contributions and more liberal Thank-Offerings or "retrenchment."

To send forth that one word, "Retrenchment," to our Missionary Societies to arouse them to greater efforts would be depressing to all who truly love the Lord's cause and would strike terror to the hearts of the faithful workers in all our mission fields. The word "Retrench" has never been given a place in the vocabulary of our Women's Board and we trust it will never be necessary to introduce it to our Societies.

How to forever keep it out, is for every Society each year, to advance its aim in gifts. Keep before your Societies on blackboards or charts, the amount of contributions and Thank-Offerings given the previous year and through much united prayer put forth constant effort to reach a much higher standard of giving.

In this year of prosperity it will be easy to adopt a goal in figures that can be reached and have the women and young women of every congregation put forth individual effort to reach it.

If any Society is content with giving the same amount in contributions and Thank-Offerings in 1917 that it has in 1916—or is satisfied with giving less—be sure there is something materially wrong either with the members or with the management of the finances of the Society.

Ask God unitedly to show you what is wrong and to help you to right it at once.

In the management of gifts from your Societies, avoid sinking down into "ruts," as you would avoid a "plague," for that would have the same effect upon the body spiritual that the "plague" has upon the body physical.

Avoid Backward Steps!

How? By furnishing every woman in your congregation, whether member or regular adherent, with twelve envelopes, for monthly contributions, furnished by the Literature Department of the Women's Board at twenty cents per hundred.

District your congregation and appoint a committee of your faithful members for each district, whose privilege and duty it will be to make an annual visit to each home and explain the work the gifts go to support and leave one or more packages of envelopes in each home as the number of women therein requires. Where possible secure a pledge of a certain sum to be paid monthly rather than annually. The envelopes contain on their face the following:

Women's General Missionary Society.
Name ....
Address ....
Amount of Contribution ....
Date ....

The treasurer of every Society should keep a correct account for each subscriber and be able to send out a semi-annual statement to her of amount paid, or if necessary sum due. Why not conduct your Master's business with the same honest, common sense rules that you do with your fellow-men?

But listen! There come to our ears echoes such as:

"It would never do to ask Mrs. — to subscribe a monthly contribution. She would be offended, for she is rich and pays her money to the Society annually."

Ask her tactfully and prayerfully to make a monthly contribution and, if she gives in the right spirit, at the close of the year the amount of her gift will far exceed her annual one, and her personal blessings will be greater and she will rejoice that you have adopted the new method of giving, which gave her an opportunity to do more for her Lord.

A second echo is worded thus:

"It would not be right for our Society to ask Mrs. B— to pledge any amount per month, because she is poor. She now gives fifty cents a year to our mission funds and that is as much as she is able to give."

You just try her! She will surprise you by her delight in subscribing perhaps ten cents a month, which counts up $1.20 in twelve months, an advance of seventy cents in that one subscription. Study your Bible and you will not find one single verse to encourage you to believe that God excuses the poor from giving toward the building up of His kingdom. *Not one!*

Turn to the eighth chapter of Matthew and what do you find? That Jesus in healing even a leper required of him a gift: Jesus said to him, "Go thy way, and offer the gift that Moses commanded." What was that gift? Read Leviticus 14:21, 30, 31. "If the leper be poor, and cannot give much, he shall offer a turtle dove or a young pigeon, even such as he is able to get."

Deut. 16:17. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

What do these words teach? *That not one, however poor he may be, is excused from giving.* Then, are not the officers of the Societies remiss when they fail to give all the women of their congregation frequent opportunities to contribute to the Lord's cause? "Think on these things" and go thou and do as the Lord hath commanded.

A third echo is heard! Listen! The treasurer of the Society speaks: "I would be afraid to send out statements to our members who have failed to pay the monthly contributions they have pledged. They might be angry and take their names off our subscription list." Query: Do they cease to purchase goods at their favorite grocery or dry goods store because the merchants send them monthly statements? Why should they be offended over the Lord's business being conducted in a just and honest manner?

Women's memories are not always good or correct, therefore any member of a missionary society who gives cheerfully and who loves to give, is glad to be reminded by a treasurer when she fails to meet her pledges.

Officers of Societies!

These above suggestions are for you. Will you put them into practice at once, and see if the contributions to the regular work of the Women's General Missionary Society will not at least double in 1917? Don't fear! These plans carried out will never interfere with your members giving their Thank-Offerings.

The Thank-Offerings were never intended to take the place of the monthly contributions of Societies. *Never!* They were not originally intended by the precious "Mother in Israel" whom God prompted to suggest the giving of Thank-Offerings, to help only to support the work already undertaken by Societies—but to enable the Women's Board to assume new trusts from time to time.

In 1917 the Thirtieth Anniversary Year of our Thank-Offering Movement will we not (we can, if we will) have as our aim to double the contributions in all Societies and thus have our beautiful "gifts of gratitude" to our God, for "lengthening the cords and strengthening the stakes" of Zion.

Take heed to the command God gave to His people two thousand, six hundred and twenty-eight years ago, and which still stands upon the pages of His Holy Word. Read Isaiah 54:1-17. Verse 2 "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes."

This means "enlargement." Not the result in the growth of the Kingdom. Verse 3, "Thou shalt break forth on the right hand and on the left and make the desolate cities to be inhabited."

Need have no fear in obeying the command. Verses 4, 5: "Fear not; for those shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame for—The God of the whole earth shall be called."

God's promise. Verse 13, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

Christian women Are you not willing to work through your Societies, to obey God's command given by the pen of the prophet, Isaiah, and thus be able to claim the rich promise given to the children from generation to generation?

May God give you all needed strength and wisdom and grace for the New Year and for the coming years to carry out His revealed will in regard to the "enlargement" of His borders in our own and other lands.

THE WOMEN'S DEPARTMENT IN THE MISSIONARY REVIEW OF THE WORLD.

At a meeting of the Executive Committee of the Federation of Women's Boards, October 18, 1916, in New York City, the following action was taken in regard to publishing "The Bulletin," which for three years has been the medium of communication between the Federation and the Missionary Societies of all denominations:

"In view of the fact that no financial support for The Bulletin has been assured, the Publication Committee of the Federated Boards recommends the publication of Federation matters through a department in the reorganized Missionary Review of the World."

This recommendation was adopted by the Executive Committee of the Federated Boards so that hereafter, "The Federation Bulletin is to be incorporated in "The Missionary Review of the World," beginning January 1st, 1917, with Mrs. Henry W. Peabody editing the "Department for Women."

This means that all women's societies should promptly plan to have a list of subscribers for "The Review." Subscription price, one year, $2.50. To club of ten subscriptions, four of which may be renewals, $2.00 each; five subscriptions, two of which may be renewals, will be given for $11.00. Address 156 5th Avenue, New York City.

A WORD FROM YOUR GENERAL THANK-OFFERING SECRETARY.

She has had the privilege of being a subscriber to "The Missionary Review" ever since its first issue. She attributes a large part of her many years of deep interest in world wide missions to the monthly reading of this most helpful and interesting magazine. It has proved to be a most valuable supplement to our own Women's Missionary Magazine, and anyone who reads carefully and prayerfully these two monthly magazines cannot do else than pray intelligently, work cheerfully and give liberally to the cause of missions.

SENIOR LIFE MEMBERS.

October 20 to November 20.

1. Mrs. S. F. Wilson, Topeka, Kans. By a friend.
2. Miss Anna Weir, until lately sewing teacher in Knoxville College, Tennessee. By Miss Ida Woods.
3. Mrs. Margaret R. Bryce, Elizabeth, Pa. By her husband.
4. Miss Susanna Collins, Braddock, Pa.
5. Mrs. W. H. Gilleland, Swissvale, Pa.
6. Mrs. Herman Orr, Youngstown, Ohio. By her daughter, Helen.
7. Miss Emma B. Fergus, Elizabeth, Pa.
8. Mrs. Mary Fleming Benford, Latrobe, Pa. By her husband.
9. Mrs. Robert F. Graham, McKeesport, Pa.
10. Mrs. Emma Brown Reeder, Steubenville, Ohio. A gift from the W. M. S. of 2nd Steubenville.
11. Mrs. Charles L. Dittmar, 10th Church, N. S., Pittsburgh, Pa. By her son and his wife, Mr. and Mrs. Edward J. Dittmar.
12. Mrs. Carrie Welsh Bedellion, Houston, Pa.
13. Mrs. L. E. McElhaney, Butler, Pa.
14. Mrs. Charlotte Stevenson Rankin, Tarkio, Mo.

15. Mrs. Euphemia Young Stewart, Stafford, Kans. By Mrs. Morrison B. Giffen.

16. Mrs. Erma Woods Graham, Tarkio, Mo. By her husband.

17. Mrs. Margaret Stevenson Smith, Shannon City, Iowa. By her mother, Mrs. T. A. Stevenson.

18. Mrs. J. E. Taylor, Red Oak, Iowa. In memory of her mother, Mrs. Thomas Shires.

19. Mrs. Mary C. Browne, Walton, N. Y. By her daughter, Miss Lena Browne.

20. Mrs. J. P. Dice, Xenia, Ohio.

21. Mrs. John Marling, Columbus, Ohio. By Neil Avenue W. M. S.

HOME MISSION DEPARTMENT.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

FRENCHBURG COLLEGE.

The Girls' Dormitory is ready for the roofing at the present writing. There will be some delay because of the wiring for electricity. The electric light plant is to be installed as a memorial to Miss E. D. Brown by the Monongahela Presbyterial which Miss Brown served as Treasurer for so many years. It is fitting that Miss Brown's Presbyterial should give such a splendid memorial as peculiarly their own in the building erected in memory of Miss Brown.

There are still a number of rooms to be taken by individuals and societies as memorials for their friends. The cost of the furnishing of one of the bed rooms is fifty dollars.

It is the noon intermission in the primary room and out-of-doors the air is filled with heavy snow-flakes and a pattering rain, the yard is full of puddles. The children are gazing gloomily yet bravely at the prospect. Bravely because this is the kind of weather they may expect from now on for some months and they are determined to make the best of it because they know that it is all as God wills. Gloomily because it means that they can not play out of doors, and must accomodate themselves to staying in and the teacher must find games that can be used in the room. Some good, kind friends have sent them some cut pictures and maps and they have one favorite game, a real clay set of building blocks, and then some jacks, but there are more than eighty of them to use these games, and it takes a good many. There is one game of wooden disks and flat pieces of wood that fit together and this is the favorite of all among the smaller ones, and such curious things and shapes they make in different combinations. If any one can send instructions how to play the game of jacks clear through, the children would be so glad because they do not know how to play very much of the game and would like to play it through.

The Frenchburg Bulletin is published monthly by the school and contains interesting stories of the School and its pupils. Send to the school for sample copies.

Back numbers of the current magazines are needed for the reading and reference room of the School. These may be sent to the school by parcel post when you are through reading them.

The Tolerable Stories in the Frenchburg Bulletin are all true stories. The sequel to the story of "The Race for Ice" is to be published soon.

There are in our dormitory representatives from eight of the thirty-five mountain counties of Kentucky. These mountain counties of Eastern Kentucky have three hundred and fifty thousand school children, thirty thousand of whom have never entered school. But one out of every four hundred finish the eighth grade. Of the two thousand school teachers but sixteen have state certificates. There are nine hundred preachers in these counties of whom eight hundred are unlettered. Our school has just begun to meet the educational and religious needs of the county in which it is located, and has a still wider field before it in four adjoining counties where the field has not been entered by others.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India	Miss Eleanor W. Maconachie, Pathankot
Miss Edna Jean Giffen, Cairo, Egypt	Miss Ruth M. Eddy, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.	Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Ohio Presbyterial, Dayton Y. W. M. S., 18 members; President, Miss Myra McKnight, 116 St. Nicholas Ave., Dayton, Ohio.

Pawnee Presbyterial, Pawnee City Y. W. M. S., 22 members; President, Miss Ella Templeton, Pawnee City, Neb.

RE-ORGANIZED SOCIETIES.

Chartiers Presbyterial, Cross Roads Y. W. M. S., 14 members; President, Miss Bertha Mercer, Washington, Pa., R. R. 9.

OUR WORK.

Young Women's Societies are in a quandry sometimes as to the proper disbursements of their funds. That all societies may have the benefit of the answer, it is given on these pages.

No organization or corporation can well succeed without a definite system of work. That this system may be put into effect, those individuals or societies back of it should see that everything is done towards that end.

The Young Women's Missionary Society is an auxiliary of the Women's General Missionary Society. As such, it should uphold the policy which has been adopted and contribute towards the maintenance of all the work so far as possible.

The General Society is pledged to the following regular work: Foreign Salaries; Foreign, Home, Indian, and Freedmen Missions; Ministerial Relief and Parsonage Work. The auxiliaries are also indebted to their respective Presbyterials, Presbyterial Expense Fund. Besides, the Young Women's organization has a regular special called the Young Women's Special Fund. Of course each society will desire to give a Thank-Offering.

That the work may be properly financed, all the mission funds of each society are needed. To turn money thus gathered into other channels may be a serious drawback to the progress of what is already pledged to be done.

Every member of the United Presbyterian Church should support liberally the General Boards of our Church, but as members of the Young Women's Missionary Society, the work of the Women's General Missionary Society should likewise be upheld.

Purchase a Statistical Report from the Literature Department for ten cents and study its columns.

Subscribe for the Women's Missionary Magazine, read its pages and keep in touch with our missionaries and missionary workers.

"PUT YOUR HEART IN YOUR WORK."

Perhaps nothing detracts so much from the success of an undertaking as the lack of vital interest on the part of one representing a cause. Heart power is apparent if it exists at all. The veneer which would pose as interest soon wears off and the would-be enthusiast is exposed.

Many, however, in all walks of life make no pretence of being interested in any good work; much less of putting their best thoughts into it. No one of intelligence, even moderate, can be excused for such an attitude. Anything we do is worth doing well.

We are told in the Christian Herald of a clerk in a Philadelphia contractor's office who wished to be regarded as worthy in business and yet who was interested only to the point of drawing his pay envelope and of observing the quitting hours very strictly. He kept one eye on the clock, the other on an estimate he was making. He made an error which was not detected until the contract had been made, involving a loss to the firm of $150,000. He plead as his excuse that he was only half-paid. As a matter of fact he was over-paid, for his work was not half good. His heart was not in his work and not half of his head. What a wreck! Made in the image of God, too, but he lost the likeness.

It is particularly sad when we fail in the work of the Kingdom because the heart has been left out. It is an affront to that Just One.

What hinders the success of workers, the growth of the Missionary organization in any of its branches? What impedes progress; causes jealousies to arise; courteousness to vaunt itself? What develops unfaithful or disgruntled persons? What breeds the critic? What makes many refuse to accept any responsibility? What more than anything else makes us useless? Neglecting or refusing to put the heart into any work we are called on to do; half-hearted or no-heart service.

All inefficiency cannot be traced to ignorance. Some very intelligent people are not efficient officers or members of committees in a missionary organization, it matters not how important or how minor the place may be. Real, definite interest is a railroad to any success. "It does not matter very much what one's position may be, so long as she fills it well." Put your heart into your work. The result will be victory.

IDA B. LITTLE.

THE TIRELESS WORKER.

"Man works from sun to sun,
But woman's work is never done"

was not written of some women of our land. We may divide women into two great classes, and then again into subdivisions. First, those whose work is hastened, that they may have time for pleasures, or the frivolities of life, and those who from extreme lassitude finish their work that they may rest or idle their time.

In the second great division, those whose work is never done, we find, first, those who because of poor management seem to accomplish so little day by day that duties are carried over, and increase so that their work is never done. Truly none of these women present to us the ideal. But there remains yet the fourth class: the woman whose work is never done for though she accomplishes much there is always more awaiting her. And as she learns to plan and to conserve her energy new duties may be added.

Solomon, in the last chapter of his book of Proverbs, has given to us a pen picture of such a woman in the various fields of her activities: in the home, her domestice duties; in the business world, her industrial duties; and for others, her social duties.

The tireless worker finds her first field of usefulness in the home. "She looketh to all the ways of her household and eateth not her bread of idleness." Yet her household tasks, important as they are, do not make her selfishly blind or careless to the needs of others, and to other fields of activity, for, "She considereth the field and buyeth it; she maketh fine linen and selleth it, and delivereth girdles unto the merchants." The industrial world is more and more coming to demand at her hands some investment of her time, strength and judgment.

Again, and less unselfishly, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. The philanthropic world calls so loudly to the consecrated womanhood of our land." "Others, Lord, yes others" that only God this prayer can solve, the problem as to how much time shall be given to it.

In the church, the calls are so many and various she must discover her talents and set about to invest them to the greatest advantage. The Sabbath School, the choir, the Aid Society, and the Missionary Societies all are avenues for development for self and others.

That which prompts the tireless worker to be persistent is the Bible promises: "Be not weary in well doing for in due season ye shall reap if ye faint not." "In the morning sow thy seed and in the evening withold not thy hand for thou knowest not whether this or that shall prosper." "Whatsoever ye do, do it heartily as unto the Lork knowing that of the Lord ye shall receive your reward for ye serve the Lord Christ." Such incentives! Why should one not be tireless if she believes in her Lord's promised word? And if she studies His life that she may make it her pattern? "He went about doing good."

Mother love considers no task too arduous, no sacrifice too great, no hour too long. If she says with Paul, "The love of Christ constraineth me" then what of the task, the sacrifice, the time spent in His service?

Every circumstance is one into which she may go to those who mourn with His comforting messages, to those who are glad for the joy the Lord teaches her to rejoice, to the discouraged for she carries hope, to the outcast for she can make that on her sister in Christ Jesus, to the exalted for she herself is a child of the King. No circumstance can baffle her. Her presence makes fault finding trivial, makes contention impossible and open sin to hide its face.

The fight against intoxicating drink, against disease, against ignorance, against war, against political corruption, and against the white slave traffic will call for her untiring efforts whether the work be in her own community or her own country or the lands beyond the seas. Truly:

"We are living, we are dwelling
In a grand and awful age,
In an age on ages telling,
To be living is sublime.
Will you play then?
Will you dally
With your music and your wine?
Up and forward into battle
God's own hand hath need of thine."

EMILY M. PORTER,
Y. W. M. S., Waterloo, Iowa.

"THINGS WORTH WHILE."

What things in life are most worth while? I am sure we should receive many and varied answers to this question according to the classes of people of which it was asked. Suppose, in imagination, we ask it of different ones. We might go first to the society woman and she would likely say that pleasure is the first and only thing worth our while to seek for. Follow your own desires and fancies, live to have a good time. Yet if we study her fact carefully we find that it belies her words for there is a dissatisfaction, and unrest depicted there which shows she has not found the enjoyment which she has sought so earnestly.

Much of the sin and misery, many of the sorrows of life have come from the following of one's desire and pleasures.

Go to the man who seeks for himself a high place in life and by fair means or foul, any way to attain his goal, is working and striving for fame. His answer to our question will be, "Seek fame, her's is the only train in which to follow." Need he be so certain his is the best course to follow? For many and many a time when he has won his oftentimes dearly bought fame his success turns to ashes in his mouth and he is not so happy as he expected to be. Are we ready to decide upon either of these things as very much worth while after all?

Ah! but here is the man whom we should ask, this man with a magnificent home and every luxury that wealth can buy. His answer is very evident to us—the accumulation of riches is the thing to strive toward. And isn't he right after all? Money can do so many things. But wait! What did Christ call the man in the parable who had amassed so much wealth that he must tear down his barns and build larger? Christ said, "Thou fool!" Do we want to be classed with him? And the next verse in Luke says, "So is he that layeth up treasure for himself and is not rich toward God." Might not this verse mean anyone who is living a self-centered life? Is a selfish life worth while?

How foolish, yea, more than foolish should we consider that parent who would lavish the savings of years upon his infant child instead of looking forward to the coming years when his child's needs would be far greater and more numerous. Yet how many, many people today are doing practically that very thing—putting all their thought, labor, and energy into the things of this life which is so short as compared with eternity instead of preparing themselves for the life everlasting.

Whom shall we ask to find out the really worth while things? Suppose we could have asked David Livingstone, who gave his life for the people in darkest Africa, refusing to leave them and go home. Why did he stay there? Was he having an easy time, indulging in pleasure? Those who have read his life know it was quite the opposite of an easy life. Why does any missionary go out to other lands than his own and endure hardships, trials and homesickness?

Or suppose we could have asked D. L. Moody this question, he who gave his life in service for the Master, was surely "In season and out of season," winning souls for the Kingdom.

Or could we have asked the Apostle Paul, or in fact any earnest Christian. Does not Paul give us the answer for them all in these words, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus?"

We may say we cannot be a David Livingstone, or a D. L. Moody, or a Paul. True, but we can have the spirit of God in our hearts and the same aim in life that they had, and that aim might well be expressed in the first four words of the Bible, "In the beginning God—"

Can we as members of the Young Women's Missionary Society have a better motto for our lives than that? This motto lived up to or in other words, God will show us the most worth while things of life and if we keep in touch with the power house which sustained David Livingstone, D. L. Moody, Paul and does sustain every true Christian—prayer—we need never fear failure.

As a missionary society, our worth while things lie along missionary lines. Very briefly, yet very fully our duty stands before us expressed by these four words—know, give, pray, go.

Let us each one pray,
Let us seek to know,
Surely we'll all give,
May be some will go.

RUTH LUNT,
27 East St., Whitinsville, Mass.
Y. W. M. S.

PREPAREDNESS.

The word "Preparedness" so much in use at the present time, when the war is raging in the old world, and rumors of war, in connection with nations not as yet involved, are prevalent, is a fitting synonym, and applicable to the mental and spiritual condition of the members of our Young Women's Missionary Society. In order that we may realize the full significance of the word, let us take a retrospective glance at the work done by the missionaries of the early church. Preparedness came to them when on the day of pentecost the Holy Ghost came upon them and endued them with power from on high. Rev. Joseph Kyle, D. D., says, "The success of missions in apostolic times, has been a matter of wonder to all succeeding generations. It has been the joy of the church to recall those 'Years of the right hand of the most High' to her deliverance from doubt and fear, and to establishment in that most holy faith."

Yet notwithstanding the triumphs of the early church, we have failed in a measure to learn the lessons God would teach us. The joy of past victory has been great, but not so great our sense of present duty. We have been shouting aloud, "What God hath wrought" and this is well, but with a resolute resourceful enemy in the field, with doors of opportunity open on every side, we should be found more frequently on our knees, asking, "Lord what wilt thou have me to do?"

We should also ask ourselves, have we measured up to our avowed declaration of interest in and love for the work of the Master? Are we fully prepared and ready for that work? Do we know God and Jesus Christ Whom He hath sent? Have we faith in Him and the precious promises He has given us, that we might be partakers of the divine nature, having escaped the corruption that is in the world? If so, we are to give all diligence, add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, for, says the Apostle, "If these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." What a wonderful equipment this, for the young women of our society. To know Jesus Christ and Him crucified, and able and willing for His sake to carry or send the Gospel to the needy even to the end of the world, should bring to each one of us peace and joy which can not be measured. Psalm 144-12 gives us a clear idea of preparedness for the Master's work. That our daughters may be as corner stones polished after the similitude of a palace. Many of the young women of our day have been polished in the best schools of etiquette in our own country and abroad, and are prepared to take their place in the best of society, so far as the ethics governing society are concerned. This is well, but it is not what the psalmist had in mind when he penned the words quoted above. But that all manner of worldliness, all that would interfere with, and tend to draw them away from their allegiance and service in God's cause, should be cast off, polished by the Master's hand, and, spirit-filled, shine with the radiance of an inward holy fire, burning for God, the salvation of souls, and the extension of His Kingdom. A requisite for every one engaged in God's mission fields.

But this is not all the equipment necessary for the work we have to do. We must know what the Master wants us to do before He can lead us on to victory. To obtain this knowledge every one should realize that there is but one source of information that is able to acquaint us with the will of the Master, showing us what He wants us to do. "Thy word is a lamp unto my feet and a light unto my path." Study His word diligently, prayerfully, and He will give you light, that you may be able to say, "Lord here am I send me." Humility should be one of the characteristics of the true missionary. Christ humbled Himself for our sakes, we should humble ourselves for His sake. Humble, yet aggressive. Whatsoever our hands find to do, do it with our might as unto Him and in His name. A complete surrender of all our powers, spiritual, mental, and physical is necessary that we may be fully prepared for the Master's service. Have we done this? I leave this with each one of you. It is a personal question.

Where should we find our work? Hear the words of Christ. "Go ye into all the world and preach the Gospel to every creature, and lo I am with you always even to the end of the world." What a glorious promise! Why, He is with us always. He is with us now, right here; do we realize His presence? His help, His tender love, His leadership? Oh, my friends, what a glorious reality! Jesus in our midst, filled with and led by His Spirit should bring a joy unspeakable and full of glory to every heart. Again Acts 1-8 we read, "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Note the order in which the command is given. Jerusalem the center of worship under the old dispensation, then all Judea, the home field. Samaria next and then the uttermost parts of the earth. His love for God's chosen people who had rejected Him was as great as ever and He would have them hear the message first.

(To be concluded next month).

Mrs. W. K. George, Oil City, Pa.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1916-17.

Foreign—Senior.

World Missions and World Peace. Board, 57 cents; paper, 35 cents.

How to Use "World Missions and World Peace." Price, 10 cents.

Girls' How to Use, "Maid in America." Price, 12 cents.

Set of Charts and Posters, 30 cents.

Outline Map of the World, 17 cents.

Foreign—Junior.

Soldiers of the Prince, 30 cents.

The Guide for "Soldiers of the Prince" is included in the text-book this year.

Set of Paper Dolls, "Children of the War," 30 cents.

Set of Flags of the Nations, 30 cents.

Peace Buttons, 5 cents each, 50 cents per dozen.

Home—Senior.

Old Spain in New America. Cloth, 57 cents; paper, 35 cents.

Teacher's Supplement for "Old Spain in New America." 5 cents.

Home—Junior.

Children of the Lighthouse. 30 cents.

Teacher's Manual for "Children of the Lighthouse." 10 cents.

Prayer Cycle, 10 cents.

Bamba. 10 cents each.

Our Sisters in Egypt. 13 cents each.

Master Builder on the Nile. $1.50 each.

We are pleased to announce that the Prayer Cycles will be ready for distribution early in December. Just as soon as they are in our hands we will begin filling the back orders, and we hope to be able to fill all future requests as soon as received.

We are prepared to furnish the following leaflets for use in the programs in connection with the mission study classes:

Home Mission Leaflets.

Chapter 1.	An Old Mission Background	$ .02
Chapter -.	Mexico Pocket Edition	.02
Chapter 2.	The Penitents of New Mexico	.02
Chapter 2.	Educational Work Among Spanish Speaking People	.02
Chapter 3.	A Chapel Clinic	.02
Chapter 3.	First Convert to Christianity in New Mexicon	.02
Chapter 3.	Sebastian Hernandez	.02
Chapter 4.	Cuba Pocket Edition	.02
Chapter 5.	Pen Picture from our New Mexico Mission Fields	.02
Chapter 5.	Finding the Truth in Porto Rico	.02
Chapter 6.	Is This America or Africa?	.01
Chapter 6.	Our Spanish Speaking Citizens in America	.03
Total		$ .24

The above set for 22 cents in one order.

Foreign Mission Leaflets.

Chapter 1.	The Master's Service First	$ .02
Chapter 2.	Mohammed, The Founder of Islam	.02
Chapter 2.	The Story of the Waldenses	.03
Chapter 3.	Raymon Lull	.02
Chapter 3.	A Greater Than Charlemagne	.02
Chapter 4.	The Four W's	.02
Chapter 5.	A Heroine in Peace and War	.02
Chapter 5.	A Soldier of Peace	.02
Chapter 6.	Building of Empire	.03
Chapter 6.	Promises of Peace	.02
Total		$ .22

The above set for 20 cents in one order.

Both sets for 40 cents if ordered at one time and sent to one address.

We are advertising again this month the leaflet, "Home Mission Interests Among Children." 2 cents each and postage.

Our Catalogue and any of our free leaflets will be sent at any time on receipt of postage, which is 1 cent each.

☞NOTE: Send all orders for literature to the above address. The Women's Missionary Magazine and the printed program for Mission Study (see 4th page of cover of this issue) are for sale at Xenia, Ohio. Anything else in the way of literature must be ordered from Miss Elizabeth Milligan, 904 Publication Bldg., 209 Ninth St., Pittsburgh, Pa.☜

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Letters from the out-going missionaries are coming back as they mailed them on the way. All expressed themselves grateful concerning the royal reception they had from the good people of Seattle and all speak in the highest terms of their accommodation on the "Empress of Russia." By the time this Magazine reaches its readers, we hope they will all have safely arrived at their destination in Egypt, India, and the Sudan.

Just to give you a little idea of the cost of the Foreign Department for matters that are never taken as specials it might be interesting to mention that the traveling expenses of the recent missionary party amounted to $4,853. We are hoping that the time may soon come when societies and individuals who have found how blessed it is to pay the salary of a missionary will be able to take a forward step and also agree to pay the traveling expenses. What a help it would be. It is but fair to mention that this was an unusually expensive trip as the missionaries sailed via Pacific and nearly all had to cross the continent to get to Vancouver for the vessel.

We were both grieved and surprised to receive a letter from Miss Margaret Wilson of India, dated Calcutta, September 24th, stating that on the 26th she expected to leave that port for the homeland. She also asked us to consider this letter as a resignation from the work, stating that she had good and sufficient reasons which she did not consider wise to make public at this time. The resignation was of course accepted, there was nothing else that we could possibly do. This means a great loss to India as Miss Wilson was considered one of our very best workers. We feel sure, however, that nothing but urgent reasons would compel such a consecrated Christian to leave the field which needed her so badly.

The health of the India missionaries, as far as we can learn, is pretty good and those who were ill are convalescing.

Egypt is moving along about as usual. Lack of workers being the only complaint we hear. You will all be glad to know that Miss Ida Whiteside sailed the latter part of October via Bordeaux for her loved work in Egypt. We can imagine what a welcome she will receive from the tired missionaries as well as the pupils in the Girls' School at Luxor. As you remember Miss Rena Hogg was placed in charge until Miss Whiteside would arrive. Then Miss Hogg goes for a brief sojourn in Scotland with her mother.

All the fever patients in Egypt are convalescing and we hear of no new cases. Miss Martin and Miss Buchanan are both quietly resting having been prohibited from making any addresses whatever until their nerves have been restored to a normal condition. We are glad to report that another room in Tanta Hospital has been taken as a memorial to Miss L. Ada Welch. The operating room has been chosen and the five hundred dollars ($500.00) has been sent to our treasurer. Surely this is a more lasting memorial than anything that could be built of stone or marble.

Do not forget that we are looking to you for gifts wherewith to furnish and equip the hospital so that its doors may soon be wide open to suffering humanity regardless of sex or religious affiliation. The work on the new school building for girls at Wady Halfa is progressing. Of course, the same old story is to tell, "that owing to the war" prices of all kind of material have been increased so that it will be impossible to finish the work for the original estimate. No late news of the school at Khartum North has been received except that it was expected to open in October with a full corps of teachers and a Miss Miller of large experience, belonging to another denomination, who was to take charge of the school and assist Miss Dight in every way possible.

This is the month in which everybody is talking and planning for Christmas gifts. How our hearts would rejoice if everyone would plan for a Christmas gift to the Foreign Department of the W. G. M. S. We know of no better way in which the memory of the King of kings could be perpetuated.

Our beloved Dr. C. R. Watson sailed for Egypt on the 11th of October, leaving behind his wife and four children for an absence of four or five months. Pray for his safe journey that the cause which is so dear to his heart may be prospered and blessed and that the beloved ones left behind may be kept in health and safety during the absence of the husband and father.

Wishing you all, all the joys of the coming Christmas tide, I am,

Lovingly,
MRS. H. C. CAMPBELL.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

As tuberculosis and trachoma are so prevalent among the Indians, the Government has built several hospitals, or sanitoriums, for the care of patients suffering from these diseases. One of these sanitoriums is located at Toledo, Iowa, about three miles from Tama, our Indian Mission in that state.

Much good is done by our missionaries in ministering in spiritual things to the patients. Mrs. Smith has organized a Bible class of 20 among the girls and Rev. Mr. Smith has a Y. M. C. A. of 25 among the boys. These organizations meet at the sanitorium each Tuesday and a recent letter tells of the conversion of one of the inmates.

A pathetic story is told of a boy in much distress. He came to the sanitorium three years ago and was so anxious to get well and take the Christian thought back to his own people, but the disease was incurable and when he was dying our missionary was summoned in great haste and he repeated, "Here I am, expecting to become a Christian and go home and bring my mother and father to Christ, but I have lost out! I have not even a chance to save myself." The promises of God were read again to him and he was baptized. "Now I feel better; mother will be here Friday and I can tell her all about it." Friday came, the mother arrived in the afternoon, but the boy received the summons early in the morning and his mother did not receive the message her boy was so anxious to impart.

At a recent service, Mr. Matthews writes, there was no one who would undertake to interpret for him, and he asked Henry Stwire (the man from Simnasho who was elected elder last Spring) if he would preach and without any preparation he talked to the people in their own language for about twenty-five minutes. The transformation in this man is wonderful and the prayer of the missionary is that the same transforming power may be brought into the lives of many others.

The Government Boarding School at Warm Springs is opened and about one hundred boys and girls are under the influence of our missionaries in Sabbath School. Who can estimate the value of these weekly schools? The hope of the Indian race lies in its children and we are expecting a wide reaching influence from our Sabbath School scholars.

Christmas is fast approaching and with it the usual festivities. Any society wishing to contribute to the pleasure of the "Native American" can do so by sending boxes and barrels of toys, clothing, candy, money or any thing it may see fit, to the station nearest to it. All such contributions will be gratefully received.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

Many societies have sent barrels and boxes of clothing to needy places in response to the appeal and these have been much appreciated. Much more can be used before the winter is over. Christmas boxes will make glad children, who otherwise will have a Christmas only in name.

The Young Women's Society of the 6th Church, Pittsburgh, sent a generous donation of bedding, towels, and night gowns to Jubilee Hospital. Some friends have sent money for the relief of the flood sufferers, we thank you all.

Reports from the schools show good attendance and full dormitories. Prices are high in the South as well as other parts of the country and many boys and girls will have a hard time to make their little sum of money earned during the summer stretch over the advance not counted on. The Board is having the same experience. Prices fluctuate between the time of getting an estimate and sending an order. Remember this, and be generous with your money. We must pay more for coal, more for repair work, etc. Insurance and taxes—everything has advanced, but salaries. These are exceedingly hard times for people who work for salaries, especially preachers and missionaries. When, oh when, has the missionaries salary been increased? Needs, yes, we have needs.

Henderson. The dormitory at Henderson needs comforts and quilts. The building is crowded to the limit and the bedding is inadequate. Several societies have sent a few pieces but not nearly enough; sheets for double beds, pillow cases, quilts, blankets, etc., send at once. Towels can be used also, but send bedding first.

Chase City needs two new sewing machines. We will buy these cheaper than you can if you provide the money. The sewing room needs a cupboard and a clothes press. Anyone having a bookcase or good wood cupboard with shelves, please remember our need at Chase City, and write Rev. F. W. Wilson at that place.

Riceville, Tenn. Prof. W. P. Jones needs equipment for domestic science kitchen, things to cook with. A list will be furnished anyone interested. A pair of mules for the farm to help out the "grass hoppers" in the spring work. (A visitor called the undersized team we have "grass hoppers"). A new wagon, cost $75; 2 plows, $25 each; a grain drill, $50: a disc harrow, $18. Spring comes early in the South and we want to be ready to go to work.

Knoxville. Miss McDill is back at McDill Hall, Knoxville, and we note that she will need a nice domestic carpet for the little girls' sitting room. Our dear Miss Anna Weir, of Knoxville, so long a time our Sewing Teacher is still in Columbia Hospital patiently, trustfully awaiting the result of treatment. Remember her in your prayers; cheer her with a card of sympathy.

Prairie. Mr. Elliott, of Prairie, has been under the surgeon's knife and is convalescing. The cottage on the farm is about completed. The price of this cottage will make such a nice Thank-Offering for this department from some one whom the Lord has made steward of much treasure.

Have we wearied you with much asking? How can ye *know* except ye be told? And how can we *get* except we ask? And how can we *have* a peaceful conscience except ye *heed* and *answer?* The Women's Board has three places where money is needed and needed now and each begins with F. *Foreign General, Freedmen,* and *Frenchburg Dormitory.* What sayeth the Scripture? "The liberal soul shall be made fat." We are liberal in our plea—please send us a *fat* donation.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

WANTED

For Junior Silver Anniversary

Sterling, Kans., May, 1917:

500 New Junior Societies.

15000 New Members.

10000 Subscribers to Junior Missionary Magazine.

Largest Contributions ever given.

Largest Thank-Offering ever given.

250 Junior Life Members, November to April.

Junior Life Members.

The plea has gone out for two hundred and fifty Junior Life Members for our Silver Anniversary, ten for each year of the twenty-five years we are to celebrate next May in Sterling, Kans., counting from November to April 1st, 1917.

Junior Life Memberships may be counted in with the Thank-Offering, if you so state when sending your money to your Presbyterial Treasurer. For example, suppose you send a check or money order to the Presbyterial Treasurer for fifty dollars Junior Thank-Offering; sending no other word than the bare statement, Junior Thank-Offering. Now, suppose your regular offering was thirty dollars and the other twenty was for two Junior Life Members, can you reasonably expect the Treasurer to be a mind reader and credit your society with two Life Members? Of course not, you will say. You can readily see how simple a matter it is to plainly state just what the money is for when sending to the Treasurer, designate it clearly, fifty dollars for Junior Thank-Offering including two Life Members, ten dollars each, names as follows, etc.

Please be very careful when writing the names to write clearly and correctly the name and address. Many names come without any address at all which makes it impossible to send the Certificate without extra correspondence. Now please remember to send money and name for all Life Members to Presbyterial Treasurer, who will forward same to the General Treasurer.

Junior Life Memberships which are not received in time for the regular Thank-Offering, may be sent any time during the year, the same rule being observed; that is, you may receive credit in your next year's Thank-Offering if the money is paid after the first of January, 1917. If, when sending the money to the Presbyterial Treasurer you ask that it be credited to the Junior Thank-Offering for 1917: then remember to report it on the blank for 1917.

A Junior Life Membership for ten dollars can not, later, be credited toward a Senior Life Membership; all the Life Membership money, Junior and Senior, goes to Tanta Hospital, Egypt, and will go for that purpose until July, 1917, at least, so it can not be designated to any other object.

Any one wishing to make a child a Junior Life Member may name the child in any part of the world upon whom the honor is to be bestowed and still receive credit in the local society if the money for said Life Member is paid through the local society Treasurer to the Presbyterial Treasurer. For example, you may wish to make the child of a Foreign Missionary a Life Member, but have your society receive credit for the money: it is also possible to send the money to some loved one in a far distant place and have them receive the credit for the gift.

A Certificate, suitable for framing, is sent to every Junior Life Member. A list of names of all Junior Life Members is to be prepared and will be sent to all the new Life Members up to April 1st, 1917.

A most important part of the Junior Thank-Offering is that of filling out the pink report blank for the Thank-Offering Secretary. Your work is not finished until you have done this part of it; do it promptly and clearly, so saving your Presbyterial Thank-Offering Secretary extra work and worry. Reports must be attended to, it is both your duty and privilege.

Be sure that every member of your Junior Society is supplied with a pink Thank-Offering Box, the "Thank You" or "Blessing Box," so that they may have every opportunity to prepare for next year.

Also explain what the Thank-Offering means, and try and help the Juniors to be unselfish in their giving.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

Remember pledge signing is our special feature this year. Our W. G. M. S. membership is 46,257 and we have a right to expect that number of cards signed and duplicates at headquarters before our next annual report.

Every woman, young woman, boy and girl in the United Presbyterian Church ought to take a stand against the Liquor Traffic and say so by signing a W. G. M. S. pledge card. Let every one of us be pledge signers before New Year's Day, 1917.

Copies of our 1917 Temperance Year Book accompanied by pledge cards are now on their way to our foreign fields where we feel confident necessary and prompt attention will be given this matter not only by our faithful missionaries, but also by our earnest and zealous native workers. Let every member of the W. G. M. S. take this matter into serious consideration, realizing that if we are total abstainers already we ought to say so by signing the pledge. We have no doubt where pledge signers stand but may reasonably doubt the position of non-signers.

W. J. Bryan says: There is nothing humiliating about taking a pledge. Every many who becomes a member of a fraternity or society of any kind binds himself to a solemn obligation; oath of allegiance; every official is sworn into office by subscribing to a pledge to support the constitution, obey the laws, and perform the duties pertaining to his office. The church-member takes upon himself certain obligations as a condition precedent to membership, and marriage is solemnized by an exchange of pledges.

Many Presbyterials are deeply interested in this campaign. Muskingum, Chicago, and Allegheny being especially worthy of notice. How many thousand cards will be signed and duplicates received before Christmas? Please send for cards and get to work at once. The writer appeals to every Presbyterial officer, especially the Presbyterial Temperance Secretaries, and every society officer especially the local Temperance Secretaries for hearty cooperation. Our Temperance buttons are 2c each or 20c per dozen. Temperance Year Book with an item for each day in the year free to our workers as long as the supply lasts for cost of postage, 6 cents. Send all orders to above address.

IMPORTANT.

We begin a course of studies in this issue that carries with it a great deal of preparation on the part of our writers. We think it is advisable for the best interests offered in this two-fold study to urge our women to study the text-books from which the course is taken. The women who depend upon little or no preparation are not receiving the large information intended in the work herein given. Neither Mrs. White nor Mrs. Rankin can do more than inspire for systematic study.

This is a wonderful day for knowing what is going on in the world. We can not afford to be ignorant of our own, or other, missionary activities.—Editorial.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 2514-a Virginia Ave., Berkeley, Cal.

THE ISAIAH 41:6 FUND.

Do you know that some of our little sister Presbyterials will have no representation at the Sterling Convention next May unless the big sisters lend a helping hand, which they are sure to do if they don't forget, and put it off until it is too late?

The generous response to the appeal for the Isaiah 41:6 Fund during the past demonstrates the fine, loving spirit of United Presbyterian women. When the first call was sent in, though it was not generally understood, enough was received to assist six of the weaker Presbyterials in sending delegates to the Spokane Convention; last year ten bright, alert women, representing as many Presbyterials, were at Xenia because you remembered the "help every one his neighbor" fund, and you will do better this year, if you don't forget that the funds should be in the hands of the Finance Committee by December 31st, that they may know before beginning correspondence with those needing help; let us make the Sterling Convention a record breaker in general attendance, i. e., have some one to answer for every one of the sixty-four Presbyterials in the home-land Church when the roll is called! Why? Because it will pay.

This year —— Presbyterial will almost double its missionary contributions, over last year, because Mrs. —— went home from Xenia fairly radiating enthusiasm and information; she gave her societies facts, first-hand, she rallied them on the Standard of Efficiency, proving conclusively that up-to-date Presbyterials held honor places because they had qualified on these same ten points. She shook the hearts of those women with her description of Thank-Offering and missionary nights, and they, somehow before, it had seemed such a long, long way to, where these wonderful things were doing. But she had been there, and it would all be within their range now, so they inhaled inspiration in a good, long breath and went to work. Of course, they could do it, they would, and they did.

Can we take from our missionary contributions for the Isaiah 41:6 Fund? No! One cardinal point of our W. G. M. S. is that all missionary funds are to be held sacred to the departments of work committed to us by the General Assembly; our missionary budget is never open to outside appeals. Then, how raise funds for this purpose? Some increase their Presbyterial contingent assessment, paying annually a prescribed sum; it is often raised in the local societies by a little social affair, when a silver offering is received; there is no stipulation as to the amount, just a free-will offering, and whether much or little, it carries Point 2, Sec. A, in the Standard of Efficiency.

Are Presbyterials receiving aid from this fund exempt from any obligation to contribute? No! They will feel it a privilege to aid others in recognition of what they have themselves received.

When and how should application be made, and to whom?

First, see what part of your delegate's expenses you can be responsible for, remember this fund is available only for those who can not send a delegate without help from this fund, then early in the year, not later than February, write, stating your financial limitations, how much your Presbyterial can assume, and, if possible, give name of delegate to W. G. M. S. Address Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, Pa., who will give further information.

Yours for a full delegation,

JEANNETTE C. ALTER.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONARGE REPAYMENTS FOR JULY AUGUST, 1916.

Hutchinson, Kansas	$ 47.18
Harvard Heights, Los Angeles, Cal.	69.38
Monroe Memorial, Akron, Ohio	49.95
Riverside, Cal.	55.50
Tulsa, Okla.	2163.51
Montrose Ave., Chicago	40.00
Prosser, Wash.	44.40
Lincoln, Nebr.	75.00
Forest Ave., Bellevue, Pa.	83.25
Boynton, Okla.	22.00
First, Indianapolis, Ind.	41.63
First, Cincinnati, Ohio	60.00
Middletown, Ohio	75.00
Zenith, Kansas	22.50
Oklahoma City, Okla.	50.00
Albia, Iowa	69.38
Conway, Pa.	83.25
Chariton, Iowa	22.20
Canton, Ohio	69.38
West Side, Monmouth, Ill.	83.25
Third, Seattle, Wash.	58.86
Omaha, Nebr.	55.50
Barston, Cal.	41.63
Ingleside, San Francisco, Cal.	37.47
Rochester, Pa.	77.70
McClellan Heights, Davenport, Iowa	24.98
Roosevelt, Okla.	16.65
Rock Island, Ill.	65.00
Spirit Lake, Idaho	67.20
Schenectady, N. Y.	50.00
East Mansfield, Ohio	17.20
Creston, Iowa	55.50
Eighth, Chicago	60.00
Economy, Ambridge, Pa.	70.63
Long Beach, Cal.	69.38
Ontario, Oregon	58.86
Omdurman, Sudan	194.25
Assiut, Egypt	442.06
Total	$4689.63

For September, 1916.

Kenton, Portland, Ore.	$ 55.50
Nampa, Idaho	55.50
West Middlesex, Pa.	74.00
Ewart, Iowa	19.43
Brookings, S. D.	41.63
Manhattan, Kansas	52.73
Fairhill, Philadelphia	97.25
Roosevelt, Okla.	33.30
Trenton, Ohio	69.38
Oneonta, N. Y.	27.75
First, Cincinnati, Ohio	30.00
Benton Lawn, Kansas City, Mo.	42.00
Woodlawn, Pa.	80.04
Harvard Heights, Los Angeles, Cal.	69.38
Woodruff Ave., Indianapolis, Ind.	25.00
Arkansas City, Kansas	83.34
Gary, Indiana	80.00
San Antonio, Texas	83.33
East Mansfield, Ohio	11.89
Farrell, Pa.	80.48
Total	$1111.93

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Mrs. John S. Crawford, Recording Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

October 3, 1916. Mrs. Maxwell led devotional exercises at our regular meeting October 3. After the reading of God's message we joined in singing 1st, 2nd, and 6th verses of Psalm 90; Mrs. Morton following with prayer. Minutes of September 5th and 19th read and adopted after correction.

Treasurer reported that the papers for loan to Florence Ave. Mission had been received from Rev. J. G. Thompson. Receipts for September, $4766.31; disbursements, $20702.46.

Mrs. Campbell moved that Mrs. Moore's request to delay the printing of the Treasurer's report until November issue of the Magazine be granted. Motion carried.

Secretary of Finance reported. Balance in treasury, $360.81. Receipts, $708.33; disbursements, $772.68.

Mrs. Sands reported that Rev. Cleland of Sandy Lake would like to meet with the Board. Mrs. Campbell moved that two o'clock the order of the day Mr. Cleland be heard. Motion carried.

Temperance Secretary reported a check for $10 received from 1st United Presbyterian Sabbath School. Bills amounting to $23.07 were ordered paid.

Literature Secretary presented bill of $14.82. Approved and ordered paid.

Junior Secretary is anxious that every one may know that the Juniors will soon celebrate their 25th birthday.

Thank-Offering Secretary handed in check for $105 and bills amounting to $55.63 were approved and ordered paid.

Indian Secretary presented bill of $42.40 for work on mission building at Tama and $4.00 for hauling. Approved and ordered paid. Report from Mr. Smith of work done.

Two o'clock Mr. Cleland was introduced and made a very earnest plea in behalf of Sandy Lake congregation that the Board may grant them loan of $500.

Foreign Secretary reported that Miss Weir, one of our workers among the Freedmen, is still in Columbia and is very ill. Miss Edna Giffen, from Egypt, and Miss Etta McClure, a very valuable mission class worker, are also guests in Columbia Hospital. Letters from Miss Maconachie, Miss Jocelyn, Mr. Moore, Miss Leota Cabeen, Miss Roxie Martin; a letter of thanks from Miss Rosa Wilson for her pin.

Dr. Grant writes that it will require about $4000 to complete the new building at Tanta. Moved by Mrs. Campbell that the Foreign Secretary be instructed to write to the Foreign Board and our mission in India concerning the erection of a ladies' bungalow in Rawalpindi. As an estimate of $3000 was asked for this bungalow and no provision was made for the land upon which it was to be built the India mission asks that it be placed upon land now belonging to the College. The Women's Board by a unanimous vote agrees to forward the $3000 contributed by the 1st Church, N. S., Pittsburgh, for this purpose on condition that if at any time this land be taken for other purposes, the Foreign Board shall pay into the treasury of the Women's Board the sum expended, $3000. Papers approved by our attorney to be executed by the Foreign Board according to above agreement before the money is forwarded.

The India Mission also asks that Zenana quarters be erected in connection with this ladies' bungalow in Rawalpindi. In response the Secretary is to write that we do not see our way clear to undertake this additional expense at this time, especially as no such action was included in the request of the India Equipment Committee. Motion carried.

Mrs. Yourd moved that we have a special board meeting on the fourth Tuesday in October for the purpose of acting on foreign manual and any other business that may be presented. Motion carried.

A letter from Mr. Whiteside asking for a missionary to work within the bounds of Chicago Presbytery.

On motion the Home Secretary was authorized to write to Mr. Whiteside and find out what the Presbyteries idea is in reference to this work.

Home Secretary received a card from Miss Workman stating that she had arrived in St. Joseph, Mo.

The third payment on new building at Frenchburg amounting to $1170.36 is due and Treasurer authorized to send check for same.

Freedmen's Secretary reported the fence at Athens, Tenn., had been repaired and roof on building painted at cost of $73.50. Camden has new engine, $65. Chase City, $60 for coal. These had been included in their estimate and bills were ordered paid. Miss Margaret Kerr who formerly taught in Chase City has been secured by Dr. McGranahan to take Miss Weir's place. Mr. Cotton reported the sewing machine had been received at Henderson. Mr. Dumas writes that conditions since the floods are very poor at Prairie and many people are leaving. Townsville reports the largest attendance at school this year; situation on account of floods very grave and asks for clothing, etc. Mr. Bonner, Miller's Ferry, reports the largest enrollment; have 125 boarders, 86 in sewing department, 225 in attendance. Have had to buy some new furnishings.

Parsonage Secretary presented application for loan of $500 for five years to Sandy Lake congregation. On motion the loan was granted.

Letter from Miss O. H. Lawrence, Secretary of Women's Boards of foreign missions, Reformed Church in America, stating that the Northfield Summer School Committee are planning a reorganization in which we will have one member to represent the general board and a second member to represent the camp and ask for two appointments. On motion Mrs. Porter was appointed to represent the Board and Miss Little the camp.

October 17, 1916. The regular meeting of the Board convened at regular time and place. Miss Milligan conducted devotional exercises; Miss Little, Mrs. Milliken, and Mrs. Cook led in prayer. Closed by singing one verse of 60th Psalm. Mrs. Porter presided at the morning session as the President was away from home. Letters from Mrs. George Moore, Mrs. Belle Patterson, and Miss Alpha McAuley were read by the Secretary. Minutes of previous meeting read and adopted.

Treasurer reported receipts for first 16 days, $7545.17; transferred to checking account, $7042.48; disbursed, $10717.92; balance, $7194.82.

Secretary of Finance read a letter from Mrs. Yourd and an enclosed letter from John F. Cramer, attorney, notifying us of bequest from Miss Ella J. Walker. This letter was referred to our attorney, Mr. Wm. A. Wilson.

Home Secretary received reply from Mr. Whiteside stating that the work has increased so much at Garey and in order to save this place a worker is very necessary. An appeal from Chicago Presbytery for such a worker was also presented.

Indian Secretary received report of work at Warm Springs.

Parsonage Secretary reports that Fort Morgan's loan had been paid in full. Presented an application from Warren, Ohio, for loan of $600 for five years; also endorsed by the S. M. On motion this loan was granted.

Junior Magazine Editor reports that the subscription for Junior Magazine for Indian Mission has expired. On motion the subscription was renewed.

The Literature Secretary was authorized to bring the Prayer Cycle up to date and that she order 2,000 printed and not have any more printed until this issue is exhausted.

Young Women's Secretary reported two societies. New: Ohio Presbyterial, Dayton; Y. W. M. S.; members, 18; President, Miss Myra McKnight. Reorganized: Chartiers Presbyterial, Cross Roads Y. W. M. S.; President, Miss Bertha Mercer, Washington, Pa.

Mrs. Campbell reported that a Foreign Mission Conference will be held in the 1st Church, N. S., Pittsburgh, January 30-31, February 1, and Dr. Watson asks if the Women's Board would like to have a special time for women's work. Mrs. Porter moved that the Women's Board have a special time at this Conference for women's work only. Motion carried.

Foreign Secretary presented in part the Foreign Manual as corrected by Drs. Watson and Anderson and Mrs. Campbell.

October 24, 1916. A special meeting of the Board convened in the Board rooms at ten o'clock. Mrs. Wilson conducted devotional exercises; Mrs. Campbell and Mrs. Porter led in prayer.

Foreign Secretary resumed the reading of the Foreign Manual.

Mrs. Campbell moved that this Manual be approved with corrections made and an additional paragraph relative to furlough salaries.

Mrs. McCreery and Miss Elsie Grove had a very pleasant conference with the Board.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report From July 1 to October 31, 1916.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Contingent Fund	Women's Asso. Work			Temperance	Bequests & Int. on Annuities	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital				
Albany	5.00	37.00															42.00
Allegheny	1803.90	800.00	571.00	112.00	112.00	8.00		20.00	20.00								3446.90
Argyle	10.00					75.00											85.00
Arkansas Valley	26.00	138.00	19.00	9.00	16.00		2.00	1.00						1.00			212.00
Beaver Valley	78.00	100.00	69.00		24.00		5.00	5.00	30.00					4.00			315.00
Boston	20.00	275.00	15.00	3.00	15.00		5.00	5.00									338.00
Brookville		20.00		5.00	10.00												35.00
Butler	47.00	272.00	39.00	23.00	29.00		5.00	7.00			18.00						440.00
Caledonia		58.00															58.00
Cedar Rapids	17.00	274.00		71.00	10.00	8.00				5.00							385.00
Chartiers	22.00	407.00	28.00		10.00				28.00		22.00		100.00		100.00		717.00
Chicago	21.00	137.50	5.00		10.00		5.00	5.00						12.00			195.50
Cleveland	240.00	375.00	70.00	10.00	32.00	8.00	5.00	10.00	20.00		5.00			4.00			779.00
College Springs	24.00	414.00	80.00	7.00	17.00	10.00	6.00	6.00	10.00		12.00	15.00	10.00	13.00		7.00	631.00
Colorado	35.00	284.00	35.00	4.00	15.00	5.00		3.00									381.00
Concordia	5.00	46.00	5.00	5.00	17.00	1.00				5.00				1.00		5.00	90.00
Conemaugh		220.00	9.00	2.00													231.00
Delaware	9.00	96.00	9.00		15.00		3.00		10.00					3.00			145.00
Detroit	65.00	50.00	27.00		100.00					5.00							247.00
Frankfort	22.00		20.00		11.00												53.00
Garnett		16.00	10.00	4.00	5.00												35.00
Hudson	21.00	40.00	10.00														71.00
Idaho	8.00		8.00											1.00			17.00
Illinois Central	20.00	49.50	4.00	6.00	10.00												89.50
Illinois Southern	5.00	150.00	5.00	6.00	5.00		5.00	10.00									186.00
Indiana	25.00	207.00	26.00		7.00				5.00								270.00
Indiana Northern	20.00	2.00	18.50		5.00	3.00								1.00			49.50
Iowa Northwestern	16.00		16.00			2.00											34.00
Kansas City	10.00	60.00	28.00	5.00	10.00												113.00
Keokuk		183.00	77.00						3.00					1.00			264.00
Los Angeles	180.00	275.00	61.00	24.00	53.00		16.00	23.00						6.00			638.00
Mansfield	30.00	73.00	5.00		6.00				16.00								130.00
Mercer	35.00	200.00				10.00											245.00
Monmouth	23.00	150.00	10.00	3.00	13.00	9.00	6.00	1.00	40.00								255.00
Monongahela	196.00	2615.00	733.00	92.00	294.00		25.00	22.00	68.00						200.00		4245.00
Muskingum	21.00	193.00	16.00	6.00	16.00		23.00	15.00									290.00
New Jersey	28.00		3.00						20.00								51.00
Ohio First	72.00	325.00	119.00	5.00	37.00	5.00	15.00	10.00	20.00					3.00		1.00	612.00
Oklahoma	2.00			2.00	2.00												6.00
Omaha	30.00		23.00	10.00	29.00	5.00			12.00								109.00
Oregon	25.00	108.50		8.00	5.00	4.50											151.00
Pawnee	10.00		15.00		5.00		4.00									12.00	46.00
Philadelphia	110.00	275.00	43.00	15.00	8.00	10.00	5.00		35.00				8.00			1.00	510.00
Puget Sound	81.00	56.00	17.00	9.00	12.00											1.00	176.00
Rock Island	66.00		107.00	3.00	2.00				8.00							1.00	187.00
San Francisco	11.00	83.00	5.00	5.00	13.00												117.00
Sidney	35.00		38.00	5.00	7.00	1.00							5.00				91.00
Spokane	4.00	6.00															10.00
Steubenville	205.00	95.00	88.00		28.00			1.00	5.00		1.00			16.00			439.00

Tennessee	120.00																120.00
Texas		62.00	1.00	1.00	1.00		1.00	1.00								1.00	68.00
Westmoreland	18.00	243.00	23.00	56.00	8.00	3.00	22.00	45.00	18.00								436.00
Wheeling	34.00	35.00			25.00	2.00					3.00						99.00
Wisconsin	5.00		5.00	5.00	5.00									6.00			26.00
Xenia	95.00	432.00	82.00	27.00	48.00	3.00	10.00		48.00					12.00			757.00
Barnes Family		25.00															25.00
Miss Helen T. Brown		110.00															110.00
Conemaugh Y. P. C. U.		51.00															51.00
Miss J. K. Denham		275.00															275.00
1st, Indianapolis Cong.		32.00															32.00
2nd, New Wilmington		250.00															250.00
McFarland Family		200.00															200.00
Norris Sq., S. S., Phila.		125.00															125.00
North Bend Cong.		275.00															275.00
Mr. Geo. M. Paden		50.00															50.00
Traer Cong.		275.00															275.00
Miss Anne Wilson		600.00															600.00
Friends		550.00															550.00
Industrial Departments					10.00												10.00
Interest	1179.75		87.50		24.00					187.31					257.50	180.00	1916.06
Mrs. S. J. Mitchell	45.00																45.00
Knox & Margt Milligan	200.00																200.00
A Friend	1000.00				250.00												1250.00
A Friend	10.00																10.00
Miss M. A. Bell		24.00															24.00
Mr. & Mrs. W. L. Tayler	100.00																100.00
Miss J. K. Denham	100.00																100.00
Prim. Dept., 1st, Chicago	6.00																6.00
Mr. & Mrs. J. O. Crawford	100.00																100.00
Class 57, 6th, Pittsburgh	300.00																300.00
C. E. S., Olympia Court	20.00																20.00
M. S. C., Tarkio Con.	25.00																25.00
Mrs. J. R. McCune										600.00							600.00
Franklin Co., W. C. T. U.														2.00			2.00
La Verne Knowles	21.00																21.00
Mrs. H. C. Campbell	5.00																5.00
D. D. S. S., Fowler, Cal.	6.50																6.50
S. S., Warm Springs	3.00			4.00	3.00												10.00
Wm. Little	200.00																200.00
M. S. Class, 1st, N. S., Pgh	35.00																35.00
Rev. W. B. Jamison			25.00														25.00
Mrs. J. Bleakney					5.00												5.00
J. M. S. Montrose						1.07											1.07
Mrs. J. C. Doty	100.00																100.00
Mrs. M. M. Libbey														1.50			1.50
S. S., Turtle Creek														10.00			10.00
W. B. Class, Sewickley	25.00																25.00
Miss C. Arbuckle					500.00												500.00
D. S. S. C., Chartiers Cong.	105.00																105.00
Sale of Buttons														18.00			18.00
Sale of Foreign Reports	15.31																15.31
Refunds	17.50															13.00	30.50
Items of Cents										1.00							1.00
India Per. E. Fund																3352.05	3352.05
Repayments on Loans							5801.56									507.53	6309.09
Miss Nina J. Murray		50.00															50.00
TOTALS	$7629.96	$12829.50	$2710.00	$552.00	$1894.00	$ 173.57	$5969.56	$190.00	$ 416.00	$803.31	$ 61.00	$ 15.00	$123.00	$115.50	$557.50	$4081.58	$38121.48

BEQUESTS:—$200 by Mrs. Elizabeth McDonough through W. M. S., 2nd, Wilkinsburg. $100 by Mrs. Jane Thompson to furnish room in Tanta Hospital.

MISCELLANEOUS:—Isaiah 41:6 Fund, $33.00; Junior Magazine Reserve Fund, $9.00.

INTEREST:—Women's Missionary Magazine, $120.00; Rest Home, Ramleh, $60.00.

RE-PAYMENTS ON LOANS:—8th, Chicago, $382.53; Palisade Ave., Hoboken, $125.00.

MRS. J. B. HILL, Treasurer,
5845 Marlborough Street, Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY.

"WORLD MISSIONS and WORLD PEACE."

"Ye are my friends if ye do whatsoever I command you."

Chapter I—War and the Kingdom.

Bible Reading—Peace.

Intercession—For Warring Nations.

Topics for Study—

1. The Peace Principles of the Early Church.
2. The Church Militant.
3. The Reformers: Their Methods and the Results.
4. Discussion: How can the Church of today return to the Missionary and Peace Principles of the Primitive Christian Church?

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

"My country 'tis of thee
Sweet land of liberty,
Of thee I sing."

Bible Study—Numbers 13:1, 2, 25-30.

Topics for Study—

Chapter I—Old Spain in America.

1. Travelogues following different routes taken by Columbus, Ponce de Leon, Hernando de Soto, Menendez.
2. Reading—"Columbus"—Miller.
3. Spanish Dominion and Failure.

Chapter II—Following the Cross.

1. Chain of Spanish Missions in California and in New Mexico with pictures.
2. Religious condition and need of Protestant work in Mexico.
3. The Mexican People.
4. The Penitentes.
5. Questionnaire — Fifteen questions on text; five on Magazine article.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson.
Simnasho, Oregon	Rev. W. A. Matthews.
Tama, Iowa	Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian) Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Emelia Tron, (Italian) Wilmerding, Pa.
Miss Aulora McIntyre, Montrose, Colo.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

Riceville, Tenn.—Prof. P. S. Jones.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.

*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."

Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.

Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 ....Pasrur
Miss Hazel Bennett, Appointed 1909 ....———
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Alice G. Burnham, Appointed 1915 ....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Henrietta Cowden, Appointed 1905 ....Sialkot
Miss Laurella Dickson, Appointed 1897 ....———
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss Nancy Hadley, Appointed 1904 ....Zafarwal
Miss Marietta Hamilton, Appointed 1916 ....———
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 .... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Sialkot
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Josephine Martin, Appointed 1896 ....———
Miss Jean Morrison, Appointed 1895 ....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Louise Scott, Appointed 1916 ....———
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 ....Sialkot
Miss Ruth Warnock, Appointed 1913 ....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Josephine White, Appointed 1884 ....———
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Ethel Wilson, Appointed 1913 ....Rawalpindi

NOW IN THIS COUNTRY.

Miss Kate A. Hill, Appointed 1896 ..Mitchellville, Iowa
Miss L. B. Hamilton, Appointed 1908 ....906 Filmore St., Des Moines, Iowa
Miss Elizabeth McCahon, Appointed 1875, Knoxville College ....Knoxville, Tenn.
Miss Henrietta Moore, Appointed 1898..Slippery Rock, Pa.
Miss Rosa T. Wilson, Appointed 1886 ....36 N. Chester Ave., Pasadena, Cal.
Miss Cynthia E. Wilson, Appointed 1875 ....36 N. Chester Ave., Pasadena, Cal.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Zagazig
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Anna B. Criswell, Appointed 1905 ....Assiut
Miss Ella Downie, Appointed 1913 ....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 ......Cairo
Miss Davida M. Finney, Appointed 1914 .....Mansoura
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Miss Alfaretta Hammond, Appointed 1904 .....Fayoum
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Cairo
Miss Florence A. Hutchison, Appointed 1916 ....———
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Olive T. Mason, Appointed 1912 ......Alexandria
Miss Anna McConnaughy, Appointed 1903 ......Cairo
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Jeannette McCrory, Appointed 1916 ....———
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ......Alexandria
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria
Miss Ruth A. Work, Appointed 1904 ....Assiut

NOW IN THIS COUNTRY.

Miss Carrie Buchanan, Appointed 1893 ...Hebron, Ind.
Miss Margaret Bell, Appointed 1901 ......Tarkio, Mo.
Miss Leota Cabeen, Appointed 1909 New Market, Iowa
Miss Helen J. Ferrier, Appointed 1900 ....Fort Collins, Colo.
Miss Elsie French, Appointed 1909 ....1012 W. Third St., Waterloo, Iowa
Miss Edna Jean Giffen, Appointed 1915 ....Xenia, Ohio
Mrs. T. J. Finney, Appointed 1916 ....Cambridge Rd., Coshocton, Ohio
Miss Roxie Martin, Appointed 1901 ....259 King St., Xenia, Ohio
Miss Daisy Robertson, Appointed 1915 ....Allegheny Valley Hospital, Tarentum, Pa.
Miss Roe O. Williams, Appointed 1911, Van Nuys, Cal.
Miss Ida B. Whitesides ....South Cambridge, N. Y.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North
Miss Emma McKeown, Appointed 1916 ....———

NOW IN THIS COUNTRY.

Miss Elsie E. Grove, Appointed 1912 ....Laurel, Pa.

Address All Letters Care American Mission.

He who loves not, lives not; he who lives by the Life, cannot die.

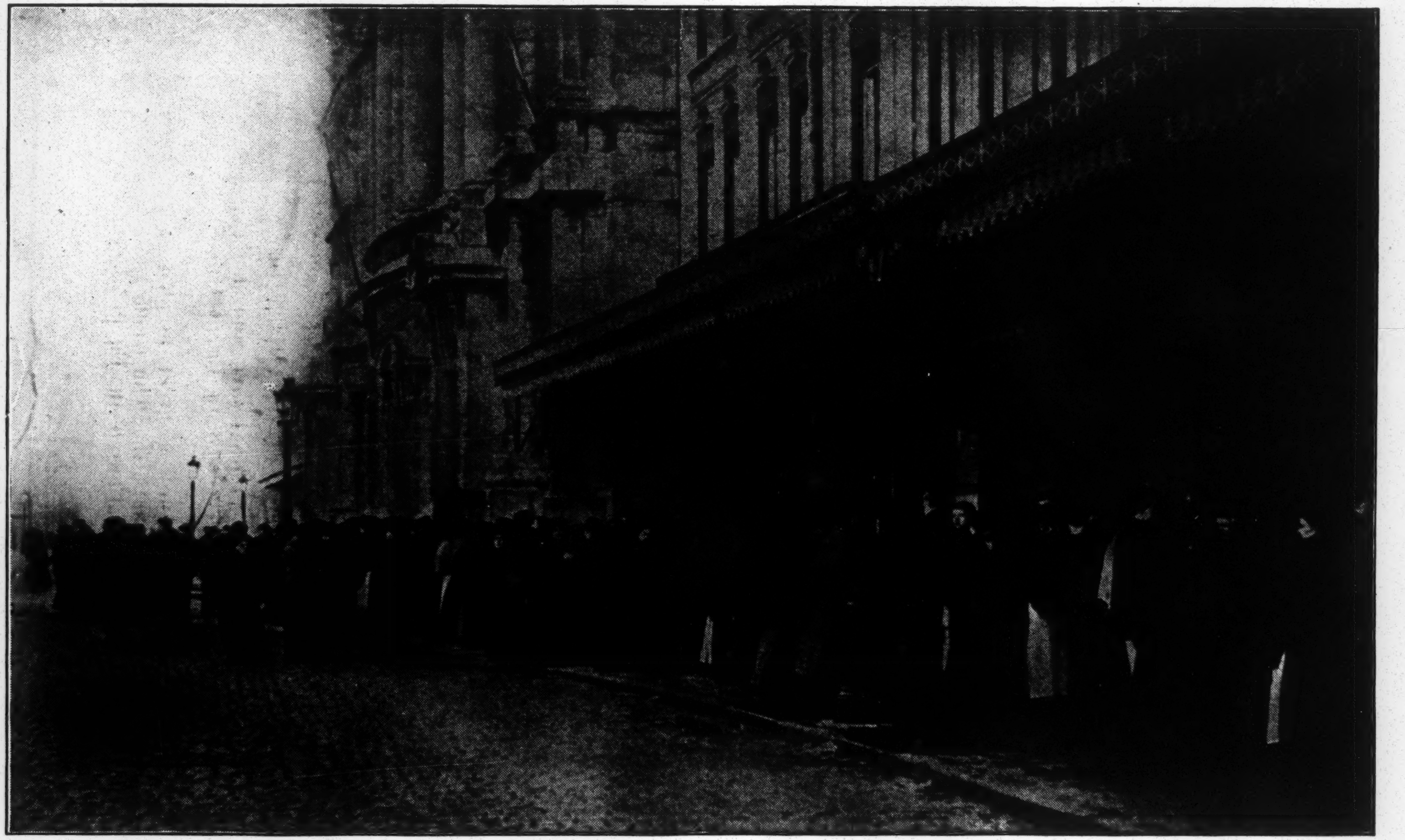
RAYMUND LULL.

REV. ANDREW WATSON, D. D., AND WIFE.

After fifty-five years of mutual love and devoted service as missionaries for Christ in Egypt "one is taken and the other left."

In Dr. Watson's departure, a great prophet and teacher has gone into eternal life. The whole Church will sympathize with the Church in Egypt in this bereavement.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.



THE WAR'S TOLL ON THE HOME!

So acute is the distress at Antwerp that hundreds of families are suffering bitter privation. The long line of waiting women outside the Flemish Opera House nowadays is not for the enjoyment of some popular play within its doors: it is the impoverished motherhood and girlhood of the city congregated for dolce—a few pence—that empty larders may be replenished and hungry children fed.

Photo by Underwood & Underwood, N. Y.